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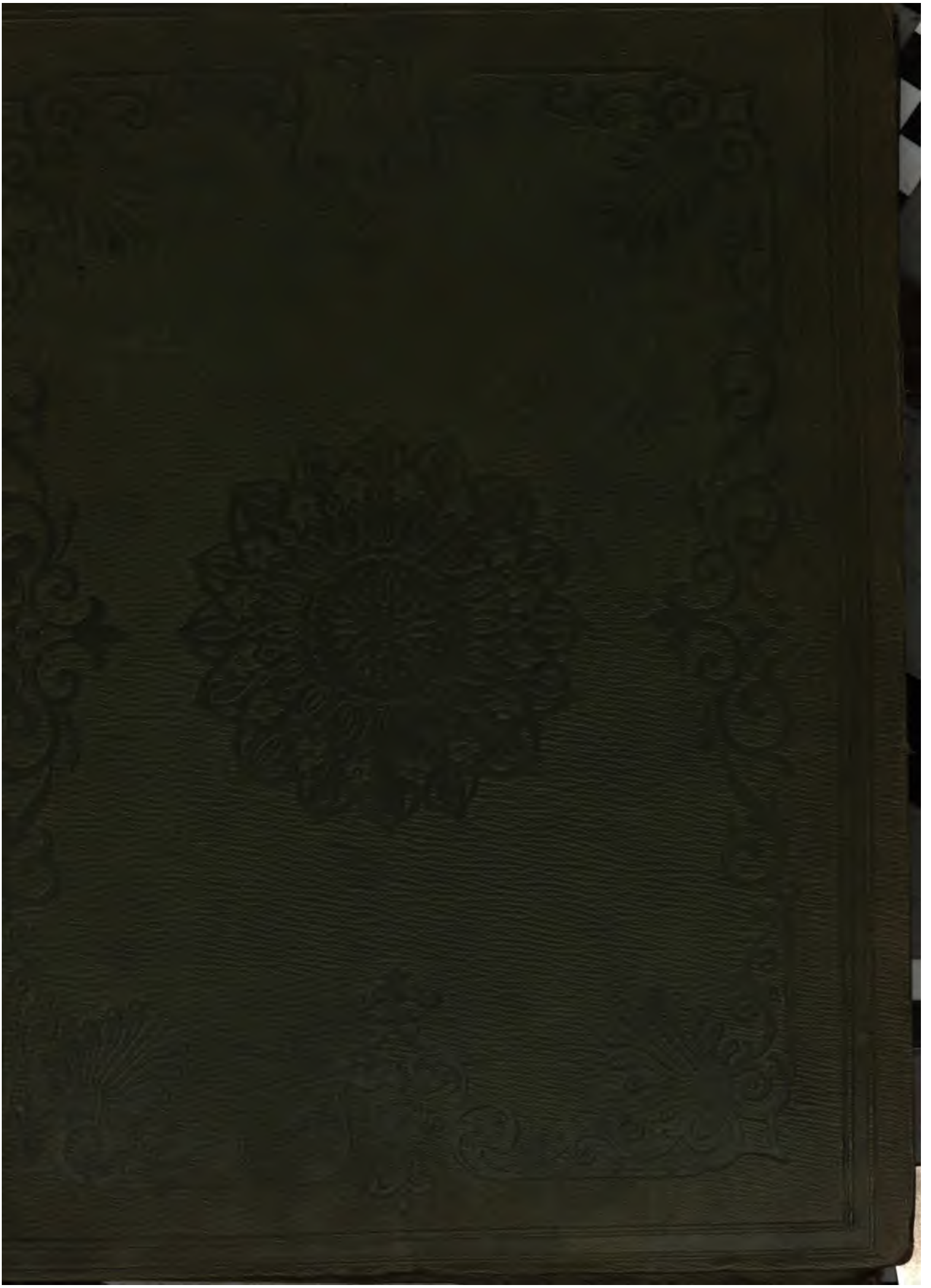

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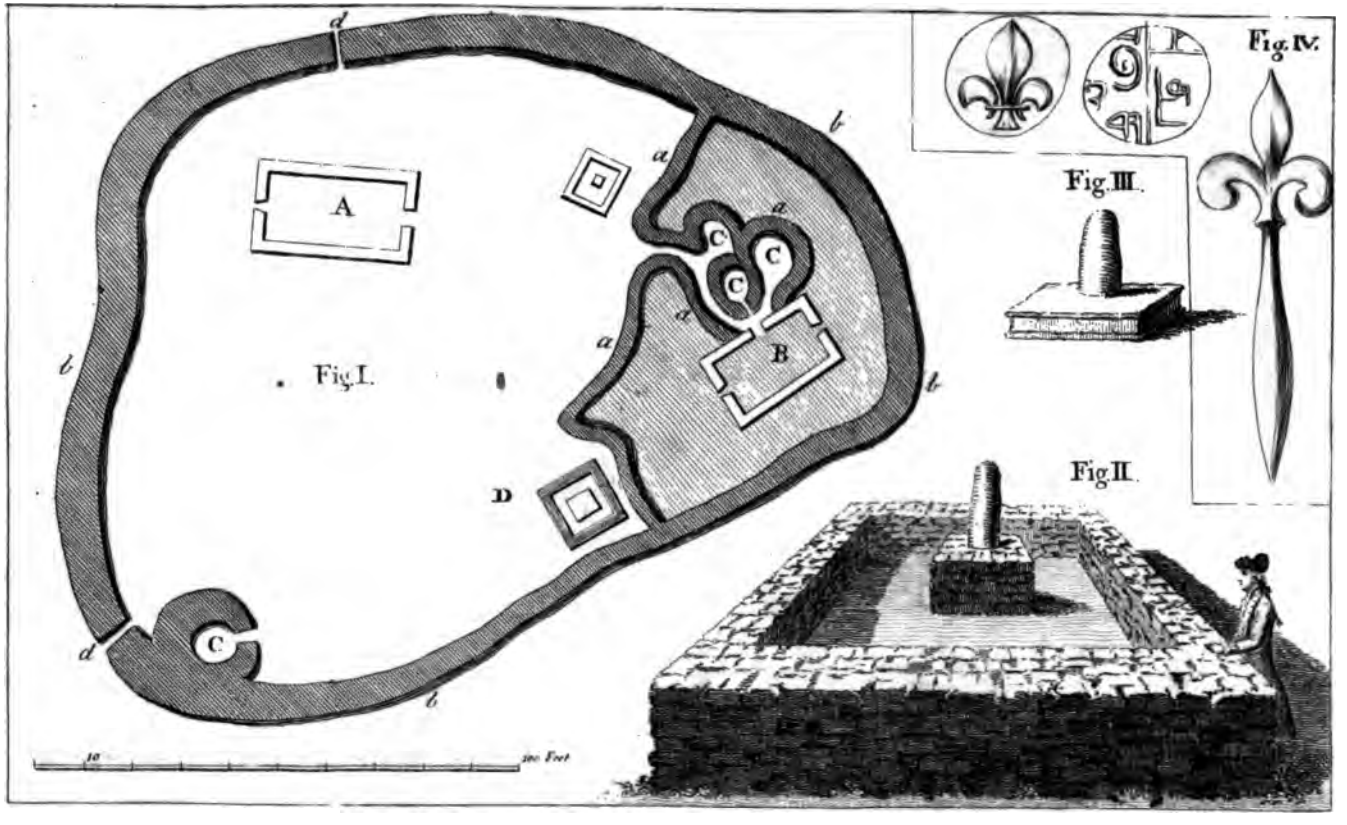
Fig. IV.
Fig. III.
Fig. II.
Fig. I.
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PROSPECTUS

OF A

DICTIONARY

OF THE

LANGUAGE OF THE AIRE COTI,

OR,

ANCIENT IRISH,

COMPARED WITH THE

LANGUAGE OF THE CUTI, OR ANCIENT PERSIANS,

WITH THE

HINDOOSTANEE, THE ARABIC, AND CHALDEAN LANGUAGES.

BY

LIEUT. GENERAL CHARLES VALLANCEY,
AUTHOR OF THE
VINDICATION OF THE ANCIENT HISTORY OF IRELAND.

WITH A

PREFACE,

CONTAINING AN EPITOME OF THE ANCIENT HISTORY OF IRELAND, CORROBORATED BY LATE DISCOVERIES IN THE PURANAS OF THE BRAHMINS, BY OUR LEARNED COUNTRYMEN IN THE EAST.

AND

AN ACCOUNT OF THE OGHAM TREE-ALPHABET OF THE IRISH,

LATELY FOUND IN AN ANCIENT ARABIC MANUSCRIPT IN EGYPT.

Neque Moſes, nec libri Regum, nec Eſaias aut Jeremias, *Perſarum* meminerunt, neque quiſquam eorum, qui vixerunt ante Cyrum. At in Daniele et Ezechiele Cyro coævis, et in libris Paralipomenon, et Eſdræ, et Nehemiæ, et Eſther, &c. qui poſt Cyrum ſcripti ſunt, *Perſarum* eſt frequens mentio. Anteà veriſimile eſt Hebræa nomina כוּת *Cuth* et עילם *Elam* magnam *Perſidis* partem incluſiſſe. In ea ſententia fuit Joſephus, qui Ε''λυμον et Ε'λυμαιυς fuiſſe dicit *Perſarum* generis authores; et *Cuthæos* dici Samaritanos, quia è regione *Cutha* tranſlati ſunt, quæ eſt in *Perſide*, et fluvius *illic* ejuſdem nominis, (Bochart).

Eſt quidem LINGUA HIBERNICA et elegans cum primis, et opulenta: ſed ad eam iſto modo excolendam (ſicuti reliquas ferè Europæ linguas vernaculas intra hoc ſeculum excultas videmus) nondum extitit hactenus, qui animum adjiceret; nullum adhuc habemus hujus linguæ Lexicon, ſive per ſe factum, ſive cum aliâ linguâ comparatum. (Epiſt. J. USSERII ARMACH. Archiep.).

Dublin.

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1802.

302. 2. 26.

TO

HIS EXCELLENCY

PHILIP EARL OF HARDWICKE,

LORD LIEUTENANT GENERAL, AND GENERAL GOVERNOR OF IRELAND.

MY LORD,

I do not mean to trouble your Lordſhip with a panegyric on the virtues you are known to poſſeſs. The attempt, I am ſure, would offend your delicacy, beſides

" His praiſe is loſt who waits till all commend."

I have the honor of dedicating this PROSPECTUS to your EXCELLENCY, in hopes of leaving a public memorial of the eſteem and gratitude, with which I have the honor to be

Your EXCELLENCY's

moſt obliged,

moſt obedient,

and humble Servant,

CHAS. VALLANCEY.

DUBLIN, 20th March, 1802.

INTRODUCTION.

SINCE my firſt attempt to prove, by the ancient hiſtory and language of Ireland, that the South of Europe was colonized from Iran or Perſia, *i. e.* Armenia in the Eaſt, and that from Spain thoſe coloniſts navigated to, and ſettled in the Weſtern iſles, and finally in *Ireland*, *Mann*, and the *North of Scotland*, many learned men have taken up the ſame ground; particularly our countrymen, Sir W. Jones, Mr. Burrow, Mr. Wilford, and Mr. Hallis, men well learned in all the languages of the Eaſt, and finally, the Rev. Mr. Maurice, in his learned works, the *Antiquities of India*, and the Hiſtory of Hindoſtan. Sir W. Jones, in the *Zend* and Sanſcrit, diſcovered mention made of an ancient people, that inhabited the empire of *Iran*, or Perſia, *much anterior to the* ASSYRIANS, the firſt nation known to us Europeans; and that the Ægyptians, and the Chineſe, who have been eſteemed the moſt ancient of all nations, are only colonies of this primitive people of IRAN.

This great primitive nation was probably formed by the alliance of the four kings mentioned in ſcripture, viz. *Amraphel* king of Shinar, *Arioch* king of Ellaſar, *Chedorlaomer* king of Elam, and *Tidal* king of the Goim (foreigners). They were a powerful people (as may be ſeen in the fourteenth chapter of Geneſis). of whom we ſhall ſpeak hereafter. Mr. Wilford, equally learned in the Sanſcrit, has found mention made of the Britiſh Iſles in the *Puranas* of the Brahmins. Mr. G. Ouſeley, in a letter from Benares, ſays, " Mr. Wilford " was ſo obliging as to give me extracts from the Puranas, and a tranſlation of a curious " paſſage from the *Brahmanda Purana*, ſhewing that the *Palli*, or ſhepherds, once reigned " in IRELAND; as alſo the original Sanſcrit extract, copied by himſelf, deſiring they might " be tranſmitted to the *Vindicator of the ancient hiſtory of Ireland.*"

Extracts from the Puranas, reſpecting the British Isles, by Mr. Wilford.

The Britiſh Iſles are called, in the Hindoo ſacred books, *Tricatachel*, or the mountain with three peaks. For the Pauranies conſider all iſlands as ſo many mountains, the lower parts of which are covered by the ſea.

Theſe three peaks are *Suvarna-cuta*, or *Suvarna-ſringa; Rajata-cuta*, and *Aya-cuta*, called alſo *Loha-cuta*.

They are alſo called *Dwipa's*,[1] a word ſignifying a country between two waters (*do-ab* in Perſian); and then we ſay *Suvarna-dwip*, *Rajata-dwip*, &c.

Rajata-dwip is more commonly called *Sueta-dwip*, or the White Iſland,[2] an appellation as well known among the learned in the Eaſt, as it is in the Weſt. *Suvarna-dwip* ſignifies the Golden Iſland:[3] the word *Suvarna*[4] ſignifies alſo, beautiful, excellent, and, in this ſenſe, *Suvarna-dwip*, or *Suvarna-cuta*, is perfectly ſynonimous with *Su-cuta* or *S'cuta*.

Suvarna, or *Swarna*, being an adjective noun, cannot be uſed alone, unleſs in derivative form, as *Suvarneya*, or *Swarneya*; and ſuch is, in my humble opinion, the origin of the appellation of *Juvernia* and *Ivernia*. *Swcuteya*, or *S'cuteya*, the regular derivative forms, are not uſed; but it ſeems that they were once in the Weſt—hence the appellation of *Scotia*;[5] but, in this ſenſe, it can have no affinity whatever with Scythia.

From the earlieſt periods *Suvarneya* was conſidered as the place of abode of the *Pitris* (literally, Fathers, or Manes). There were two places where the Pitris might be ſeen and conſulted, according to the Puranas.

The firſt was on the ſummit of the higheſt mountain in the iſland (probably *Croagh-Patrick*). The ſecond is poſitively declared to be a narrow cave in a ſmall iſland in a lake, the waters of which were bitter. There was the entrance of the *Dirgha*, or long paſſage, into the infernal regions. This Dirgha paſſage is often mentioned in the Puranas.[6]

Theſe two places are called *Pitri-ſthan*, or the place of the Pitris. *Pitricia* is a derivative form ſeldom uſed in the Puranas, but always in converſation, and in the ſpoken dialects; for every Hindoo knows *Pitricaſthan*, though ignorant of its ſituation.

Now

Now the words *Pitricia* and *Patricius*, *Patric*, &c. are not only ſimilar in ſound, but have alſo the ſame etymological origin.* Hence it has been ſuppoſed, that the Apoſtle of Ireland was the contriver of this mode of evocation of the Manes or anceſtors. Here I muſt obſerve, that the Hindoos acknowledge only a ſort of temporary hell or purgatory.

The legends relating to this place are very numerous and ridiculous.

We are informed in the Puranas, that the Pitris were at laſt obliged to leave their favourite abode in the *Suvarneya;* but we are not told the reaſon of it. I ſuſpect, however, it was on account of the invaſion of the *Palli*, or ſhepherds; for, previous to their arrival, the whole iſland was conſidered as SACRED GROUND,[7] and no mortal ever preſumed to enter it, without being previouſly qualified for his admiſſion.

The Pitris fled with their leader to the Dwipas, or peninſula of *Aya*, or *Ayea*,† where they are ſuppoſed to remain unmoleſted to this day; but this place they were alſo forced to abandon, for we find St. Brandon[8] looking for them in a remote iſland in the Weſtern Ocean.

Though the Pitris were forced to abandon *Suvarna-Dwip*, yet the *Maha-dewar*, or gate-way at the entrance of the *Dirgha*,[9] ſtill remains as it was, and every Hindoo ſuppoſes he is to go through it after his death.

The gardens of the *Heſperides* are deſcribed in the Puranas, where long and fulſome ſtories are to be found relating to them; and they are poſitively declared to be in Suvarna-dwip.

Chandra-dwip is generally uſed to ſignify the ſacred iſles in the Weſt; however, it belongs properly to *Sueta-dwip*, or the White Iſland.

I am told, adds Mr. Wilford, ſome Hindoos have attempted to viſit the *ſacred iſlands* in the Weſt; an account of which from the *Puranas*, will (if the Public approve this Eſſay) be the ſubject of a future work. A *Yógi*, now living, is ſaid to have advanced, with his train of pilgrims, as far as *Moſcow;* but, though he was not ill uſed by the Ruſſians, they flocked in ſuch crowds to ſee him, that he was often obliged to interrupt his devotions, in order to ſatisfy their curioſity: he therefore choſe to return. (Wilford on Egypt and the Nile, p. 48.) The hiſtory of the Palli, concludes Mr. Wilford, cannot fail of being intereſting, eſpecially as it will be found connected with that of Europe. (ibid. p. 14).

* See Athar, Atri, in the Dictionary; it is the root of Patri.

† Probably Ireland's Aye, or Ireland's Eye, a ſmall iſland, or rather peninſula at low-water, near Howth, is here meant.

Tranſlation of another Paſſage from the BRAHMANDA PURANA, *by Mr.* WILFORD.

" ON the mountain of *Suvarna*,[10] in Varaha-dwip, was a king of the race of Palli; his name was *Craccach Eſwara*[11] (Lord or King Cracacha). He conſtantly honoured the Gods and Pitris: having killed deer in the foreſts, he gave their full ſhare of the fleſh to the Gods and Pitris. He had peculiarly devoted himſelf to the worſhip of the Pitris, and had fully conquered his paſſions. With fans made of the tails of lions, he uſed to fan the image of *Hari* (Viſhnu), and was conſtantly meditating on *Chandra-rupi*, or *Bhagavan*, or Viſhnu, with the countenance of *Lunus*. He was perfectly free from worldly affections. There in *Suvarna* is the *ſthan* or country of the Pitris: one road leads to *Naraca* (Tartarus), the other to the abode of delight; every one according to his merits. The king died, and went among the *Nacſhatra-locas* (or inhabitants of the Zodiac), and there became (the conſtellation of) *Mula*. In her hand is a pure fan, made of the tail of a lion; ſhe conſtantly fans Sheſhi-rupi, Hari or Viſhnu, with the countenance of Lunus. The handle is embelliſhed with gold; in the fan are eleven ſtars. She is the wife of Chandra;[12] ſhe is young, of a dark complexion, and irreſiſtible are her charms."

NOTES, explaining the Sanſcrit Words in Iriſh.

1. Dubh, dib, a lake, an iſland, a watery ſituation.

2. The white iſland, England. The Iriſh called it by the ſynonimous name, *Guid-bán*, *i. e. Sagſan*, England. (O'Brien and Shaw's Dict.). Chald. גודא *guda* ripa, a cliff, from גוד *gud*, diſcidere, to cleave; גודא־לבן *guda leban*, ripa albata. The Iriſh muſt have ſeen theſe cliffs of Dover in their frequent excurſions to and from Gaul, when inhabitants of England.

3. Suvarna-dwip, the *golden* iſland; in Iriſh *Saibhirna dubh*, *Saibhir* (*ſaivir*) rich from *ſaib* gold, זהב *zahab*, gold.

4. Sovurna, *ſuvarna*, beautiful, *ſo mburna*, moſt beautiful.

" As the people of the Eaſt are by all writers allowed to have had knowledge of theſe iſlands, and as Ireland muſt have been to them the extremity of this world, they naturally enough then ſuppoſed it on the confines of the next, and the termination of all earthly toils; whence

whence Ireland, and no other place, muſt have been their *Suvarna-dwip*, or happy iſland, in Iriſh *Subharna-dib*. The Elyſium of Pope's *poor Indian* was "*ſome happy iſland in the watry waſte.*" It would be curious to inveſtigate Pope's idea; whether incident or hiſtory produced this expreſſion, which is ſo exactly and literally your *Suvarna-dwip*. It is not to be ſuppoſed, that in a didactic compoſition mere incident ſhould weigh with a poet, who wrote for poſterity: nay, rather a circumſtance ſo poſitively and minutely dwelt on by a ſplendid genius, who devoted many years ſtudy to Aſiatic literature, ſhould in itſelf be ſufficient proof, that *the happy iſland* was a popular idea, and even a traditional and religious tenet in the Eaſt." (Mr. Mac Elligott, Letter to the Author).

5. Scotia. It appears to me, that Scuthæ derives from *Coti*, or *Ceuti*, ſhepherds, ſynonimous to *Palli*; of which hereafter.

6. On the ſummit of *Cruacha-aigle*, or Croagh-Patrick mountain, is a Pagan monument, ſaid to have been one of St. Patrick's purgatories. *In hujus montis de Cruacha aigle cacumine jejunare ac vigilare conſueſcunt plurimi, opinantes ſe poſteà nunquam intraturos portas inferni, quia hoc impetratum à Domino putant meritis & precibus* S. Patricii. (Colgan vita Patr.)

7. Feſtus Avienus, who lived in the fourth century, calls Ireland the ſacred iſle, *inſula ſacra*. Quod quam ob cauſam fecerit, nunc non ſuccurit; niſi quod ι'ερη legerit pro ι'ερνη (Holſt. Steph. Byzant. de urb. p. 144.) Therefore Ireland could not have received the name of the ſacred iſland from St. Patrick, as ſome have idly ſuppoſed, for Patrick did not arrive till the beginning of the fifth century.

8. St. Brandon looking for them in an iſland in the Weſt. *Ultra quam ad occaſum nulla invenitur habitabilis terra, niſi miranda loca quæ vidit S. Brandanus in oceano.* (Uſher de Hibernia, p. 813.) The inhabitants of the county of Donegal think they frequently ſee this iſland emerging from the ſea.

9. Dearg, Dirg, a cave. The famous cave of *Lough Dirgh*, in the county of Donegal, was long celebrated: it was of Pagan origin, as Sir J. Ware, I. Camertes, Father Meſſingham, and others have proved. It is mentioned by Claudian:

> Eſt locus extremum pandit qua Gallia litus
> Oceani prætentus aquis, quo fertur Ulyſſes
> Sanguine libato populum moviſſe ſilentum, &c. &c.

Et Dominus J. C. ſanctum ſuum in locum deſertum eduxit, & quandam foveam rotundam, intrinſecus obſcuram, oſtendit ei dicens, &c. &c. &c. *Non multò autem poſteà, vivente adhuc in carne*

carne ipſo S. Patricio, intrabant illud antrum plurimi zelo devotionis & pœnitentiæ pro peccatis ibi peragendæ ſtimulis commoti : qui reverſi teſtabantur ſe clarè conſpexiſſe multos in fide vacillantes ibi multis pœnis affligi. (Colgan vita Patr.)

Dearg, or Dirg, according to provincial pronunciation, a cave. The ſame occurs in the Hebrew, as we are told by St. Jerom. " Nec refert utrum *Salem* aut *Salim* nominetur : cum vocalibus in medio literis perraro utantur Hebræi ; et pro voluntate lectorum, ac *varietate regionum*, eadem verba *diverſis ſonis atque accentibus* proferantur. The Erſe and the Iriſh differ in like manner in the vocal ſounds, yet they perfectly underſtand each other. Anacharſis Athenienſibus σκυθίζειν videbatur ; huic contrà Athenienſes βαρβαρίζειν : & tamen utrique lingua ſua diſerti erant, & vel pueris ipſis intelligebantur. (P. Martinius, Gram. Hebr.)

The waters of which were bitter. *Eſtque ea vis iſtius aquæ* (Lough Dirgh) *quamvis ſtagnantis, ut quantumvis ex ea te velis ingurgitare, nullum inde gravamen ſentias, perinde ac ſi ex vena metallica fluerit, quod de aqua ex fonticulo acido emanante perhibent, qui eam epotavcrunt, abſque onere ſuo vel ſtomachi gravamine.* (Colgan de modo & ritu Purg. Patr.)

10. Lough Dirg is ſituated in *Machara-ſtan*, the diſtrict of Machara or Mhachra (pronounced Wachara), which might be readily ſoftened by an Indian to *Varaha*.

11. *Craccacha-eſwara*, king Craccacha. Tunc in illo concilio ſurrexit quidam, nomine Ri-*Crach* (king Crach), ut occideret Patricium, deſcenditque ignis de cælo & illum magum coram omnibus combuſſit. (Colgan vita Patr.) Eſwara is the Iriſh *Aoſar*, God, Lord, King ; Bernier writes it *Achar*, Sir W. Jones *Eſwara*, and quotes the Geeta. (See *Aoſar* in the Dictionary.)

12. *Chandra*, or Viſhnu, with the countenance of *Lunus*. Iriſh, *Chann*, the moon ; *Kill-ſhandra*, the place of worſhip of Chandra ; name of a town and church in the north.*

Mr. Maurice, quoting this extract from the Puranas, concerning the Palli, ſays, " It unfolds to us various circumſtances of great moment. In the firſt place, it introduces us to the anceſtors of the *Palli-bothri* or *Palli-putri*, the moſt numerous, powerful, and, according to claſſical and native writers, renowned tribe of Indians, (even till the days of *Alexander*,) whoſe dominion we ſee extended from the *Indus* at leaſt, we may aſſert, from the moſt eaſterly river

* Theſe extracts, with the comments thereon, were offered to a learned Society in this country, for publication, but the reverend conductors of the preſs, not having thrown off their *Icthyocolla-Scandinavian* ſpectacles, with which they have long ported over *Jornandes and his officina gentium*, rejected the eſſay in toto, and deemed thoſe learned men, Jones, Burrow, Wilford, Hallis, and Co. fit objects for a mad-houſe.

river of the *Panjeb* to the eaſtern limits of Bengal. In the ſecond place, it informs us, that they were in religion *Seevites*, for which they were perſecuted and expelled; and imported the Seevite or *Phallic* doctrines, and fire worſhip into Egypt and Syria: *ſailing from thence from Phœnice, as we ſhall hereafter find, into Britain and the weſtern world.* (Maurice, Hiſt. of Hindoſtan, V. 2. p. 148.) In another place, this learned author ſays, "The Phœnicians, whoſe anceſtors were educated in the ſame original ſchool with the Brahmins, ſuffered not the ardour of Aſiatic ſuperſtition to ſubſide, but engrafted upon it the worſhip of the *Tyrian* Hercules, and the rites of that ancient nation." (Ind. Antiq. V. VI.) "Hercules," adds Mr. Maurice, "being the name or title generally aſſigned to that primitive chieftain, who led the firſt Aſiatic colony *by ſea to Europe*, through the ſtraits of *Gades*, where a ſuperb temple was erected to his honor, under the expreſs denomination of the *Phœnician Hercules*, whom we have proved to have been not different from the *Aſſyrian*; and ſome important information, relative to the name and *firſt peopling of the Britiſh iſles by an Indian race*, having, through the unwearied induſtry of Mr. Wilford, in inveſtigating the Sanſcreet records, been recently diſcovered, it will not, I truſt, be conſidered as an unpardonable deviation from the immediate concerns of the Indian empire, if I here preſent the reader with the reſult of his inquiry concerning that Indian colony, who tranſplanted into theſe iſlands the *religious rites and civil cuſtoms of Aſia*, known to us under the name of DRUID. I had occaſion, in the ſixth volume of Indian Antiquities (p. 197), to remark, that one of the moſt curious and remarkable and mythologic feats of Hercules was his ſailing in a golden cup, which APOLLO, or the Sun, had given him, to the coaſts of Spain, where he ſet up the pillars that bear his name. On this paſſage *Macrobius* remarks, *Ego autem arbitror non POCULO Herculem maria tranſvectum, ſed navigio cui SCYPHO nomen fuit.* That *Scythian* and *Cuthite* are ſynonimous terms, has been demonſtrated by Mr. Bryant. The *Scythian Hercules* was ſtill the *Indian Belus*, extending his conqueſts northward. The ſhepherds, who emigrated from Aſia to Egypt, who conquered it, who, for above two centuries and a half, enjoyed its throne, and whom Mr. Bryant expreſsly denominates, the dynaſty of *Cuthite ſhepherds*, were, therefore, probably, only the *Palli* or ſhepherds, alluded to by Mr. Wilford; a wandering race, whoſe hiſtory has already been given at conſiderable length, and whoſe progreſs has been traced through ARABIA and SYRIA to PHOENICE, on the coaſt of the Mediterranean. On that coaſt the greater part of them appear to have taken up their final abode, while others, more daring, with their leader *Hercules*, or *Belus*, or whatever name they might beſtow upon him, launched into the vaſt ocean, and reached the ſtraits of *Gades*, whence they

colonized

colonized *Spain*, *Gaul*, and BRITAIN. The conſonance on this ſubject, of Indian and claſſical writers, of ancient and modern authorities, *removes every idea of ſuſpicion*, that might appear to ſhade the reality of this expedition." (Maurice, Hiſt. of Hindoſtan, V. 2. p. 165.)

" Pluſieurs ſavans dans ce ſiecle, ont avancé que toutes les nations Européennes tiroient leur origine de l'Orient. Les preuves, ſur leſquelles ils ont appuyé leurs ſyſtemes, ſont devenues claſſiques pour l'hiſtoire. Cet empire *d'Iran*, d'apres les derniers recherches, paroit être le berceau de toutes les nations Européennes, ignoré ſi longtemps par les ſavans." (Millin. Magaz. Encyclop. V. An. T. V. p. 335.)

In no hiſtory has this emigration been more minutely detailed than in the *Iriſh:* the language of the country has not been ſtudied by the learned, conſequently the hiſtory has been locked up from the knowledge of the world; for this reaſon, an Epitome of the hiſtory is given, as a Preface to this Proſpectus of a Dictionary of the Iriſh Language.

Near a century ago, the learned writer of *Eſpana Primitiva* agreed with the Iriſh documents, and Saxon Chronicle, as to the ancient colony of Spain. He ſays, " *Hercules* was neither an Egyptian, Tyrian, or Grecian. The army he led to Africa, and thence to Spain, was compoſed of *Dorians*, *Medes*, *Armenians*, and *Perſians*, *i. e.* of Scythians,* as is well atteſted in hiſtory. The name of his ſhip was the SUN; the Greeks have wrapped this up ſo cloſe in their mythological fables, it is almoſt impoſſible to come at the truth. *Athenæus* tells us, that *Pherecides*, deſcribing the ocean, ſays, that Hercules penetrated that quarter, like an arrow ſhot from a bow. *Sol* ordered him to ſtop; terrified, he obeys. *Sol*, pleaſed with his ſubmiſſion, gave him a *patera*, or cup, by which he ſteered his ſteeds, in the dark nights, through the ocean, to return again to Aurora. In that cup, or *ſcyphus*, Hercules ſailed to *Erythræa;* but Oceanus, to vex him, and try his ſtrength, daſhed with all his might againſt the patera: *Hercules* bent his bow, and directed a dart at *Oceanus*, which obliged him to deſiſt.—What does this mean, but that Hercules navigated to Spain, in a ſhip named the SUN; and, being forced into the ocean by a ſtorm, he, by the help of the magnet, ſteered ſafe into port: hence the North, or cardinal point, is ſtill marked by a dart. Many authors have proved the ancients had the uſe of the compaſs: the properties of the magnet were known to them, and, in honour of the diſcoverer, it was called the *Heraclean* ſtone, and the place abounding with it was named *Heraclea*. See Macrobius, Belonius, Salmuthus, Bononius, Calcius," &c. &c. &c.

" Hence

* The author means Indo-Scythæ, or Southern Scythians.

" Hence from patera & poculum, *i. e. ſcyphus*, we derive the word veſſel (vaſo), ſignifying a ſhip, and from *ſcyphus* the Engliſh word *ſhip*. From the general conſtruction of theſe veſſels, of ribs of wood, covered with hides of animals, come the various names of bulls, rams, cows, given to ſhips. *Sunt Lybicæ naves, quas Arietes & Hircos appellant: tamen navem veriſimile eſt, et taurum fuiſſe navem qui Europam tranſportavit.*" (Jul. Pollux).

" Hence the cows of the ſun, the horſes of Achilles; what were they but ſhips? The horſes of Hector, loaded with corn and wine, were no other than victualling ſhips.* The *Jeguas* (mares) of Diomedes, which paſſed from Thrace to Peloponeſus, and ate human fleſh, were armed pirates, as *Euſtathius* has proved.† The ſame were the horſes of *Rheſus* of Thrace, and the three thouſand mares of *Erichthonius*, deſcribed by Homer. The celebrated horſe of *Bellerophon*, called *Pegaſus*, was a ſhip, as we learn from *Palephatus*. The ſame, ſays that author, were the horſes of *Pelops*, which the Romans underſtood in a literal ſenſe, and their poets worked into fables."

" From this mixture of mythology, allegory, and theology, ariſe thoſe abſurd fables of the Greeks; *and without reading a number of authors, not admitted at this day in our ſchools, it is impoſſible to underſtand the writings of* HESIOD *and of* HOMER. Who but an Orientaliſt can tell, that the ſhip of Hercules, called by ſome the *Apollo*, by others the *Sun*, is the ſame named *Leibte* by Athenæus." (Eſpana Primitiva.)

The learned *Gebelin*, in like manner, aſks, " why was Hercules ſaid to be of *Thebes?*" Becauſe *Thebes* is an Oriental word, ſignifying an arc, a veſſel—but the Eaſterns made the Sun travel in a veſſel, of which he was the pilot. The Sun, Hercules, was therefore, with reaſon, in this ſenſe, called the *Theban*, that is, the *navigator*."

Iriſh hiſtory, and Iriſh language, unravels all this allegory. One of his names in Iriſh is *Ogham*, and he is called *Ogham-Griannach*, or Ogham of the (ſhip named) the SUN, from *Grian*,‡ the Sun, the vulgar name of that planet at this day. Hence the Greek fable of carrying off *Geryon's cows*. Ogham is ſaid to be *Mac Ealat*, the ſon of *Ealat*, i. e. in Arabic الهت *ilahut*, the Sun; his wife's name it is ſaid was *Aorth*, that is, a raft or ſhip. The Greeks make *Erythea* to be the daughter of *Geryon*. *Erythia inſula Geryonis in Oceano, ſic dicta ab Erythea Geryonis filia, ex qua et Mercurio Morax natus eſt.* (Stephanus).

* Hence his Phrygian name *Ekatar*, Dominus navis, from *Eka*, a ſhip. (Ihre). Tranſlator.

† *Jegua* is from the Egyptian and Iriſh *Uige*, a ſhip. (Tranſl.)

‡ Garanus vel Caranus verò ad verbum idem notat ac Belus; ut verò Belus & Solis & Regis, ita Garanus vel Caranus quòque utriuſque fuerit nomen. (Voſſius de Idol, L. 2.) Hence *Leaba Graine*, in Iriſh, the altar of Belus.

Theſe mythological and allegorical fables have been thoroughly inveſtigated in my Vindication, becauſe they tend to prove to demonſtration, that the Greeks and Romans were ſtrangers to the firſt colonization of theſe iſles, as well as to the language of the coloniſts; and from that ignorance proceeded thoſe fabulous accounts we read of them in their writings.

I am well aware of the ſneers and contempt of the unlearned critic, at the explanation given in this eſſay, of the moſt ancient Oriental names on record; he will ſmile at *Alorus*, or the ſhepherd of the people, a name aſſumed by *Nimrod*, being explained by *Eile-aora* in Iriſh; but we could go ſtill further, and ſhew from Iriſh hiſtory, that he is ſaid to have been one of the *Pali*, or ſhepherds, according to a very ancient poem preſerved in the Saltar (not Pſalter) of Caſhel, viz.

Adna mac *Bitha* go ceill
Laoc do muintir *Nin* mac Pail.
Fainig an *Eirin* da fios,
Tri chead bliain iar ndilin. *i. e.*

Adna, ſon of *Bitha*, a champion of the family of *Ninus*, ſon of *Pal*, went to explore Iran, three hundred years after the flood.

Fal, *Phal*, a king, a great perſonage, a ſhepherd, guarding or attending cattle. (O'Brien, Shaw, Lhwyd.) Ch. פולה *Phola*, magnates, (Dav. de Pomis.) פולה *Pholab*, agricola, ruſticus; hence the goddeſs *Pales* of the Romans (Bochart). Ar. فعال *Fael*, nobility; وعل *waal*, a prince, noble. The king of the *Pallis* was named *Palli*, from the people he governed. (Wilford on Egypt and the Nile, p. 74). Hence the *Fellahs* or ſhepherds of Egypt (Sonini's Voy.), the *Foulahs* of Africa (Park's Voy.), and the *Palli* of India. *Fal-iath*, or *Pholiath*, in Iriſh ſignifies the country or diſtrict of the *Fali*. Hindooſtanee, *Palee*, a ſhepherd (Gilch.). Ireland is named *Inis Fail*, Macpherſon ſays, from a people named *Fullans*. *Ith*, or *Iath*, a country, is written *oit*, or *ata*, in the Sanſcrit. In the Indian ſpoken dialects (ſays Wilford), *Palita* is uſed for *Palli*, a herdſman, and the Egyptians had the ſame word; for their prieſts told Herodotus, that their country had once been invaded by PHILITIUS, the ſhepherd, who uſed to drive his cattle along the Nile, and afterwards built the *pyramids*. The *Phyllitæ* of Ptolemy, who are called *Bulloits* by R. Covert, had their name from *Bhil-ata*, which in India means a place *inhabited* by *Pallis* or *Bhils* (Wilford on Egypt and the Nile, p. 81). In Iriſh *Palli-ca*, *Palli-ce*, is a ſhepherd's hut; *Pallis*, a ſheep-ground; *Baille*, a village, or ſettlement of the *Palli*; Ar. بلاد *bilad*, a habitation; Perſ. كوي *kiu*, a country-houſe.

Amraphel,

Amraphel, king of Shinaar, mentioned in the fourteenth chapter of Geneſis, partakes alſo of the appellation *Pel* or *Pal*, in Iriſh *Amra-phail*, chief of the *Pali*. *Amra* is the pl. of *Emir* or *Amir*, a common title in Iriſh hiſtory in the *Phenoice* line; as *Emir gluin Finn—Emir glas*, &c. &c. (ſee Vindication, p. 5). *Ambra*,* noble, great, excellent (Shaw); Ch. אמר *amar*, præſidere. Ar. امير *Emir*, king, emperor, prince, leader, nobleman, governor; one who rules over a number of people. *Emirul'omra*, prince of princes, was a title adopted by the miniſters of the khalifs of Bagdad; it was an office of vaſt dignity. The *Emir-al-Omra* was alſo a title of the kings of Perſia (Richardſon). *Chedorlaomer*, king of Elam, in the ſame chapter, is in Iriſh *Cead-ar-uil-Omra*, chief of all the *Omras*. *Arioc*, king of Elaſſar; *Aireac* was a well known title of nobility in ancient Ireland; there were ſix degrees of *aireacs* (ſee Shaw).

Cornelius a Lap. thinks *Amraphel* was king of Babylon, and the third or fourth after Nimrod. Aquila, Symmachus, and Procopius ſay, he was king of *Pontus*, a city in Cælo-Syria, ſince named *Hillas;* but Dr. Hyde makes him king of *Shinaar*, not in Chaldæa or Babylon, but Shinaar in *Meſopotamia* (a great city at the foot of the mountains, three days journey from Mauſil), now written *Sinjar* in the Arabic, and *Singara* by Ptolemy; with him *Abraham* fought, as Euſebius fully proves. At that time Aſſyria ſeems to have been wreſted from Ninus, and to have fallen into the hands of the Perſians.

Thadal, or *Tharil* as in ſome copies, king of the *Goims*, mentioned in the ſame chapter to have been in alliance with *Amraphel*, &c. &c. is ſaid by Symmachus to have ruled over the *Scythians;* that theſe powers formed the Southern-Scythians, from whom we derive the *Scoti* or *Aire-Coti* of Ireland, I think is probable. Symmachus was a *Samaritan* by birth, and muſt be allowed to have been well informed of the opinions of Orientaliſts. For further information on this part of Iriſh hiſtory, I muſt beg leave to refer to my Vindication; theſe names are, in my opinion, a proof of the great antiquity of the hiſtory and language of this country.

The ancient language, as it exiſts in the manuſcripts ſtill preſerved, is purely Chaldæan, as I informed the readers in my Iriſh Grammar, publiſhed in 1782. The verbs are conjugated in *kal* or *cal*, in *Pihel*, *Hiphil*, *Hophal*, and *Hithpael*, as regular as the Chaldaic or Hebrew, but they are made ſeparate verbs by the moderns, beginning with *cal*, *fal*, *he*, *ath;* in others the verbs are loſt, and the noun only remains. Example; Ch. שמע *ſema* or *ſhema*, to

 hear,

* Amhra, though plural, is like the Hindooſtanee Omra (though plural of Umaer), a nobleman. (Gilchriſt, p. 56).

hear, שמעתא *ſimata*, audition, a hearing; Ar. سمع *ſuma*, an ear, *ſamiat*, the organs of hearing; the modern Iriſh have only preſerved *ſmiot*, the ear, whereas in Iriſh, *eiſtam*, Ar. استماع *iſtimaa*, to hear, the Iriſh ſhew the conjugation *kal* in *cal-eiſdam* or *claiſtam*, I do hear. The verb *guſham*, to hear, *guſhan tu me?* do you hear me? is from *guſh*, an ear; Perſic and Hindooſtanee, گوش *gooſh*, or *goſh*, an ear; yet *guſh*, as a noun, is now obſolete in the Iriſh; ſo the Iriſh, *ſnuot*, an ear, is from the ſame root as the Hindooſtanee, *ſonna*, to hear; Perſ. شنيد *ſhinid*, hearing, *ſhinidé*, a hearer, but the verb is loſt in Iriſh.

To have introduced all theſe examples in the grammar, would have confounded the learner, unleſs he was acquainted with Oriental languages; theſe examples ſhew, that it is impoſſible for any one, not acquainted with Oriental languages, to write a grammar or a dictionary of this ancient tongue.

The Reverend Mr. Alexander Stewart, Miniſter of the Goſpel at Moulin, in Scotland, has lately publiſhed the *Elements of Galic Grammar*. This author is acquainted with the Hebrew, and well qualified for ſuch a taſk. He obſerves, "While I have endeavoured to "render this treatiſe uſeful to thoſe, who wiſh to improve the knowledge of *Galic*, which they "already poſſeſs, I have alſo kept in view the gratification of others, who do not underſtand "the *Galic*, but yet may be deſirous to examine the ſtructure and properties of this ancient "language: to ſerve both theſe purpoſes, I have occaſionally introduced ſuch obſervations, "on the analogy between the *Galic* idiom, and that of ſome other tongues, particularly the "HEBREW, as a moderate knowledge of theſe enabled me to collect." "The mode of in-"corporating the prepoſitions with the perſonal pronouns, will remind the Orientaliſt of the "pronominal affixes, common in Hebrew and other Eaſtern languages. The cloſe reſem-"blance between the *Galic* and many of the *Aſiatic* tongues, in this particular, *is, of itſelf*, "*an almoſt concluſive proof, that the Galic bears a much cloſer affinity to the parent ſtock*, "*than any other living European language.*"

The following advice, given by this author, ſhould be ſtrictly attended to by all future authors of Iriſh grammar:—"In diſtributing the various parts of a language into their ſeveral claſſes, and impoſing names on them, we ought always to be guided by the nature of that language, and to guard againſt adopting, with inconſiderate ſervility, the diſtributions and technical terms of another. This caution is the more neceſſary, becauſe, in our reſearches into the grammar of any particular tongue, we are apt to follow implicitly the order of the Latin grammar, on which we have been long accuſtomed to fix our attention, and which we

are

are ever ready to erect into a model for the grammar of all languages. To force the ſeveral parts of ſpeech into moulds formed for the idioms of the Latin tongue, and to frame them ſo as to ſuit a nomenclature adapted to the peculiarities of Latin grammar, muſt have the effect of diſguiſing or concealing the peculiarities, and confounding the true diſtinctions, which belong to the language under diſcuſſion."

The modern writers in Erſe and Iriſh would do well to follow this advice, and not to twiſt and torture the language as they do at preſent.

A Dictionary of the Iriſh Language, compared with others, has been long wiſhed for; it is here offered to the public. " Eſt quidem LINGUA HIBERNICA, et *elegans* cum primis, et *opulenta:* ſed ad eam iſto modo excolendam (ſicuti reliquas feré Europæ Linguas vernaculas intra hoc ſeculum excultas videmus) nondum extitit hactenus, qui animum adjiceret; nullum adhuc habemus hujus Linguæ Lexicon, ſive per ſe factum, ſive cum alia Lingua comparatum." (Epiſt. I. Uſſerii Armach. Archp. p. 486).*

Language is the great confirmation, and the moſt certain argument, of the origin of nations; for they, who have the ſame language, had the ſame origin.

This is the opinion of many learned men, who have written on the origin of nations; we ſhall mention a few.

" La langue d'une nation eſt toujours le plus reconnoiſſable de ſes monumens: par elle on apprend ſes antiquitez, on decouvre ſon origine." (Fourmont).

" Le meilleur moyen de découvrir l'origine d'une nation eſt, de ſuivre en remontant les traces de ſa langue, comparée à celle des peuples, *avec qui la tradition des faits nous apprend que ce peuple a eu quelque rapport.*" (Preſ. De Broſſes).

" Les peuples en voiageant n'ont point changè de nom, ni d'idées: ils ont impoſé á des pais nouveaux des noms anciens, des noms familiers et chers. Le preſent eſt le fils du paſſé, il lui reſſemble: ce que nous liſons de ces anciens tems eſt l'hiſtoire de nos fondations en Amerique, ôu nous avons tranſporté la France, l'Angleterre, & l'Eſpagne." (Bailly).†

" Les

* Lhwyd's *Comparative Vocabulary* came out ſoon after the learned prelate's death; it was followed by Monſieur Bullet's *Memoire ſur la Langue Celtique*, in 1759. This author was furniſhed with an imperfect Iriſh Gloſſary, and he has committed many miſtakes in the orthography, by writing down words by the ear, or from the ſound. " On " ajoute ceux que l'on a appris de vive voix en converſant avec des Irlandois, des Ecoſſois, & des Baſques."

† In modern *Eirin* (a name of Ireland) we can trace hundreds of names, that exiſted in ancient *Iran*, ſuch as the ſacred river *Soor* or *Suir*; the great river *Gibara*; the deſart of *Beabr*; the mountains of *Nedeen*; the towns of *Acho*, *Corke*, *Ardekan*; the wilds of *Burrin*; the high mountains of *Cuilke* and of *Galti*; the ſacred hill of *Oul-art*; the territory of *Limerick*, &c. &c. all which can be traced in Iran; the number of places in Ireland, the names of which are to be found in Chaldaic and Arabic, deſcriptive of their ſituation, would make a volume.

" Les langues bien connues, bien étudieés peuvent donc revélér l'origine des peuples, leur parenté, les pais qu'ils ont habités, le terme des connoiſſances où ils ſont arrivés, et le degré de maturite de leur eſprit." (Bailly).

" Il nous a ſemblé qu'en général les peuples, dans tous les ſiécles, en ſe tranſplantant, ont aimé à reproduire dans les nouveaux pays, qu'ils alloient habiter, les noms de ceux qu'ils avoient quittés, ceux des montagnes, des fleuves, des villes, qui les avoient vu naitre, de maniere à paroitre avoir en quelque ſort tranſporté avec leur patrie, plutôt que l'avoir abandonnée." (Dupuis ſur les Pelaſges). Polyh. L. viii.

" Nunc ad linguam ventum eſt, in qua maximum eſt hujus diſputationis firmamentum et certiſſimum originis gentium argumentum. Qui enim linguæ ſocietate conjuncti ſunt originis etiam communione fuiſſe conjunctos, homo opinor nemo inficiabitur." (Camden, Britannia).

If, then, language is a proof of the origin of nations, as theſe learned men aſſert, the ancient Iriſh, the primitive inhabitants of the weſtern iſles, muſt have been a colony from Aſia, becauſe nine words in ten are pure *Chaldaic* and *Arabic*. The conſtruction of the language is alſo ſimilar to thoſe languages; taking the ſame *ſerviles;* uſing the ſame *metaphors*, ſo much admired by modern Oriental ſcholars, all which are pointed out in the following work. And laſtly, the mythology is the ſame as that of the Brahmins, the foundation of which was Chaldæan, as Sir W. Jones has made appear.

By the following work, I mean to prove the veracity of the ancient hiſtory of Ireland, ſo wonderfully preſerved, and ſo ill underſtood by thoſe that have attempted a tranſlation, that, in 1786, I was induced to publiſh a *Vindication* of it, which was followed in 1795, by the more able pen of Sir Lawrence Parſons, in his *Defence of the Ancient Hiſtory of Ireland.* It is a hiſtory, that equally concerns the *Engliſh and the Iriſh antiquary*, for the Iriſh inhabited Britain before the Welſh, and impoſed names on mountains, rivers, &c. which yet remain, that are not to be found in the Welſh language, but all are to be explained in the Iriſh; this obſervation was made by that great Welſh antiquary Lhwyd, in his letter to Roland; and to Lhwyd we are indebted for the preſervation of many valuable Iriſh manuſcripts. (See the concluding paragraph).

By this publication I mean to prove, that the ancient language of Ireland was the old language of Babylon and of Arabia, introduced in the Weſt by the moſt direct route could be taken; that its inhabitants worſhipped the ſame deities, particularly *Bel* or *Baal*, the god of the

the Babylonians, Moabites, and Phœnicians,* who worſhipped that deity on mountain tops and in towers, but who originally paid no adoration to images. Such was the worſhip of the ancient Babylonians, and ſuch was the worſhip of the ancient Iriſh, who muſt have left Aſia before the worſhip of images was introduced.

" *Bel* ou Baal, ſurnommé *Nimrod*, fondateur de plus ancien et du plus vaſte empire de " l'Orient, n'etoit, de l'aveu même des anciens, que la *divinité* per excellence du *ſabaiſme*, la " puiſſance ſuprême qui avoit débrouillé le cahos et formé l'univers. La plus grande partie " des peuples Aſiatiques adoroit le *ſoleil* ſous ce nom: *les Moabites, les Phéniciens et leurs* " *nombreuſes colonies*, etoient de ce nombre: et ce q'uil eſt utile de remarquer, Diodore nous " apprend que *Bel étoit* le *Jupiter* des Orientaux: auſſi avoit-il, comme ce dernier, *Aſtarte*, " la meme que *Junon*, pour femme. Conſidéré comme fondateur de Babylone, il paya le " tribut auquel la nature a ſoumis tous les hommes, il mourut; mais, ſemblable en cela à " *Hercule*, et pour les mêmes raiſons, la mort fut pour lui le commencement de ſa divinité. " On le mit au rang des dieux, et le monument qui lui fut conſacrè étoit une TOUR, qui " ſervoit à-la-fois de temple et d'obſervatioire.

" Dans l'origine, *les temples des divinités ſabeiſques furent des* TOURS, *des pyramides, des* " *montagnes*, d'ou on pouvoit les mieux obſerver et recueillir leurs oracles. Dans la ſuite, le " culte des ſignes ſymboliques amena une revolution dans les rites, comme elle en avoit fait " une dans les idées, et on adora les dieux dans l'interieur des temples, où on avoit renfermé " leurs ſtatues." (J. M. F. auteur du Polytheiſme analyſé).

Here is the juſt deſcription of the Iriſh *Béal*, *Aſtoreth*,† and the round towers, ſo univerſally diſperſed throughout this country, which are ſtill held ſacred, and to which the modern places of worſhip are generally annexed.

The Indo-Scythians were a numerous people, and went under different names, as *Ara-Coti*, *Phoinices*, *Armeni*, &c. &c. (Bryant). The ancient Iriſh have ever claimed the names of *Aire-Coti* and of *Pheine*, and the Saxon Chronicle denominates them *Armenians*.

The

* The firſt day of May is ſtill named in Iriſh *La Beal teine*, i. e. the day of Baal's fire: there is no other name for May in Iriſh than *Mi Beal teine*, the month of Baal's fire. *Beal* was ſo univerſally applied to the ſun, that at length it became a ſynonimous name for *fire*, or it was the original name for that element. Scotis *Bele* eſt ſignum igne datum â nave (*Ibre*); *di-abail*, without fire (Shaw). See my Eſſay on the Aſtronomy of the ancient Iriſh, Oriental Collection, Vol. 3. No. 1. publiſhed by Sir William Ouſeley.

† Aſtoreth, pronounced Aſtore, is applied to a beautiful female, a Juno, a Venus. Few of my readers are ignorant of the Iriſh ſong of *Molly Aſtore*.

The moſt ancient Iriſh dialect is named *Bearla na Pheine*, and *Beſchna na Pheine*, which means the dialect of the *Pheni;* the natural ſpeech of the *Pheine*, a word more like to PŒNI, which meant the Carthaginians, and denoted nothing leſs than *Phœnicians*, than it is to Phœnicians; and as that was the term the Carthaginians affected to be called by, in order to preſerve the generical name of their firſt progenitors, ſo it may be conjectured, that the Iriſh preſerved the ſame term to denote their firſt progenitors, the *Phenians* or *Phœnicians*. Read an ancient Iriſh manuſcript, at this day, to a modern Iriſhman; he will reply, It is in the *bearla feine*, I don't underſtand it.

The *Pheine* came from Spain to the Weſtern Iſles, and to Gaul, according to Iriſh hiſtory, about 700 years before Chriſt, led by *Mileſs*, *i. e.* Dux navium, who had conducted them from Phœnicia. This date agrees with the Spaniſh hiſtorians, of the arrival of the *Mileſians* in Spain. Anno 764, ant. Chriſt. Mileſii populi, per annos 28 mare obtinuerunt, unde in Hiſpania imperium tenuiſſe putantur, quum ab eiſdem in partibus illis per hoc tempus civitates aliquæ inveniantur eſſe conſtructæ. (Fr. Tarapha Barcinonen, de orig. ac reb. geſt. regum. Hiſpaniæ). Bochart and Lhwyd agree that an *Iberian*, or Spaniſh colony, anciently ſettled in *Ireland*. Even Camden thinks he finds the *Lucenſi* and *Concani* of Spain, in the *Luceni* and *Congani*, which Ptolemy places in the ſouth-weſt of Ireland, facing Spain, and there is ſtrong reaſon to think their chief ſettlement muſt have been in a large diſtrict of the county of Corke, which comprehends the entire barony of *Fermoy*, and the half barony of *Condons*. This diſtrict was anciently called *Pheinnith*, the country of the *Pheine*, and *Magh-Pheine*, literally meaning, the plains of Phenians, PHŒNIO-MAGUS. The inhabitants were always called *Feara-Maigh-Pheine;* afterwards the word *Pheine* was left out, as making the name too tedious, and only a part of the compound preſerved by the moderns, who to this day call it *Feara-maigh*, in Engliſh FERMOY.

Beſides the affinity, or rather ſimilarity of names, there are ſtill to be diſcovered in the ſame diſtrict other plain monuments of *Chanaanitic* or Phœnician faſhion, ſuch as are deſcribed by *Dom Calmet*, in his learned comments on the Pentateuch; I mean, large pillars of rude ſtone, perpendicularly erected, either ſeparately, or joined with others in ſquares and circles, whereof ſome are placed as ſupporters to flat ſtones of a ſurprizing magnitude, either in an inclined plain, or horizontal poſition. The Chanaanitic altars, which the people of God were commanded to demoliſh, were of this kind of ſtructure. Deut. 7, 5. Exod. 23, 24.*

Theſe

* See my enquiry into the firſt inhabitants of Ireland, Collectanea, No. V. in 1781.

Theſe monuments, vulgarly called Druids altars by the Engliſh, are named by the natives *Leaba na Pheine*, the blaze or altar of the *Pheine;* they are again diſtinguiſhed by the name of the deities, to whom they were raiſed, as *Leaba-Cailee*, *Leaba-Diarmut*, *Leaba-Graine*,* &c. &c. (See Smith's Hiſtory of the Co. of Corke).

To this let us add, that the conſtruction of the old Iriſh language is ſimilar to the Chaldæan or Phœnician, and the language itſelf ſo ſimilar to the Punic, that, by the Iriſh Dictionary, I was enabled to tranſlate the Punic ſpeeches in Plautus, and I think we cannot heſitate to declare, that, by *Bearla-na Pheine*, the Iriſh muſt mean the Punic tongue, and by *Pheinith*, or *Pheinniath*, the country of the Pheine, or Phœnicians, *i. e.* Ar. ناحيت *nahiat*, country, region, diſtrict, territory.

The Saxon Chronicle attributes the conſtruction of Stonehenge to the ancient Iriſh. Its ancient name, *Choir Gaur*, expreſsly means, in Iriſh and Chaldee, a temple dedicated to the *Sun*, from Ch. גרר *garr*, *adurere*, whence *Grian*, the Iriſh word for the Sun, compounded of *garr*, and *an*, a planet. On the borders of Lough *Gour*, in the county of Limerick, are ſeveral ſmall temples yet remaining, from whence the lake is named. The next in magnitude in England is *Roll-drich*, a name very ſimilar to the Iriſh and Chaldee *Real-drach*, or *Rahal-drach*, *i. e.* the circle or revolution of the ſtars, the *Zodiac*. Another, named *Abery*, is a corruption of the Iriſh *obair*, Chaldee, *hobar*, an obſerver of the revolutions, whence its old name *Overton*, corrupted from *hober-don*, or *obar dun*, an obſervatory. See my Eſſay on the Aſtronomy of the ancient Iriſh, Oriental Collection, Vol. 1 and 2. And as our Pheine peopled the coaſt of ancient Gaul, the country of the *Ruadan*, or *fear-gal*, the red, the flame-coloured haired men, I have no doubt but that they erected that ſtupendous pile of four thouſand pillars of huge ſtones at *Carnaca*, or the field of *victory*, in the country of *Pheniath*, the *Veneti* of Cæſar, and that this monument was made in memory of the victory gained over the natives, on which occaſion they always ſacrificed to the god of war, *Madhm*.

That the Iriſh *Sōm*, or Hercules, led a colony to Gaul, under the name of *Ogham*, or *Ogmius*, the author of the Ogham, or myſterious alphabet, will appear in the ſequel; he was the *Ogmius Hercules* of Lucian, and the Egyptian *Somus*, according to Jablonſky, and the *Ogham-Griannach* of the Iriſh.

The name *Gaul*, or *gal*, in Iriſh, is ſynonimous to *ruadan; gal* ſignifies a fiery red, as *gal-ſuip*, a flame of ſtraw; *ruadan*, a red-haired man, is from the Arabic راذني *radini*, *i. e.*

* Garan was the name of Belus; ſee Note *, p. 9.

flavum et crocum, whence the *Rhodani* of Gaul, as Bochart has proved. The Britons were named by the old Iriſh *goi-'ban*, and *fir-geal*, white or fair-haired men—*do gnid an fir-geal, dubh;* to make a white man black, is a common ſaying, like the Latin *recta faciunt prava. Goi-'ban*, or *gui-'ban*, is pure Phœnician. See the Dictionary at the word.

Before the deſcription of this very extraordinary monument at Carnac, it is neceſſary to rectify the miſtakes of Roland and O'Brien. *Carn*, ſay they, ſignifies a heap, a pile, conſequently an altar. No reference can be more foreign to the meaning of the word; it was never applied to an altar, but to a pile or heap of ſtones, as monuments to the dead. A remarkable one was left by the Phœnicians in Minorca, but their altars are ſimilar to what we call Druidical altars in Ireland. The carns or piles were made by the friends of the deceaſed. *Ni curfadh me cloch ar do carn*; I will not caſt a ſtone on your carn, is one of the moſt bitter expreſſions you can uſe to an old Iriſhman; it is a pure Arabic word, قرن *kern*, or *karn*, parvus mons (Gol.), a tumulus of ſand, a top of a mountain higher than the reſt. (Richardſon).

Cearn, the place of ſacrifice, *i. e.* an altar, alike in ſound, but from a different root, is derived from *cearram*, or *caram*, to kill, whence *cearnac*, the ſacrificing prieſt, and *cearn*, an altar, the *place of ſlaughter*. *Beag-cearna*, the harlot of the altar;* Ch. חרם *charum*, internecio; חרמה *charma*, nomen proprium loci ſic dicti, quòd ibi hoſtes Iſraelitarum fuerint *cæſi*. Numb. 21. 3. Græce ἱερὰ. Hence the Iriſh *kearn* or *cearn*, a ſoldier, a ſlayer. The altars of the Pagan Iriſh were on flat ſtones, raiſed on three uprights: multitudes yet remain undiſturbed, and are called by their ancient name *leaba*, from להב *lehab*, flamma. In the explanation of this word, O'Brien is perfectly right. *Carn*, ſays C. Baudoin, in the explanation of *carnac*, dans ſon acception primitive, il exprime l'idée de vaillant, de guerrier diſtingué. So in Iriſh *cear*, and its diminutive *cearn*, victory; *cearn tuais*, athletick laurel, *i. e.* Ar. توبيض *tawiz*, the reward of قاهر *kaher*, the conqueror; قهر *kabr*, victory. We ſhall now give C. Baudoin's deſcription of this wonderful monument.

" Quel ſpectacle impoſant! Quelle ame froide pourroit ſe garantir de l'enthouſiaſme qu'il " inſpire!

" Peignez

* Wherever the doctrine of Boodh prevailed, female ſlaves were dedicated to the altar. It is remarkable, ſays Mr. Maurice, that the Brahmins, while they rejected the religious worſhip of Boodh, retained one peculiar and agreeable appendage of that religion; " the women, or *female ſlaves of the idol*; public women, devoted in their infancy to this profeſſion by their parents." (Indian Antiq. V. 3. p. 391.)

" Peignez-vous une colonnade immenſe de pierres, au nombre d'environ quatre mille, " plantées en quinconce et par allées paralléles, tirées au cordeau, ſur le terrain le plus élevé, " en face de la mer, depuis le bourg de Carnac, juſques vers la Trinité, dans un eſpace de plus " de mille toiſes de long, ſur cinquante de large. Les intervalles de ces onze files, entre elles, " ſont inégaux, les uns étant de ſix, les autres de cinq, de quatre, de trois, ou même de deux " toiſes de largeur.

" La diſtance des colonnes dans chaque file, n'eſt pas plus reguliere, puiſque là elle eſt " de 18 pieds, ici de 20 ou de 25. Pareille diſſemblance dans la grandeur et la forme des " pierres: dans la même allée, on en voit dont la grandeur n'excède pas celle des bornes " communes; il en eſt d'autres, ſurtout à l'extrémité des rangs, dont la hauteur eſt de 16, " 18, et même de 20 pieds hors terre; la maſſe en eſt ſi prodigieuſe, qu'elle doit peſer près " de cent milliers.

" Deux ont particulièrement fixé mon attention; l'une, à peu près au milieu de l'enceinte, " offre une ſorte de chaire taillée dans le bloc; il eſt évident qu'elle ſervoit aux allocutions " militaires, ou aux prédications druidiques; l'autre, actuellement couchée par terre, à l'ex- " trémité occidentale des alignemens, eſt creuſée en demi-ſphéroide alongé, dont le plus grand " diamétre eſt de 10 pieds, et le petit de 6; cette forme la rendoit propre à recevoir des vic- " times: il eſt probable que c'etoit un autel, car on ne trouve pas d'autres pierres ſemblables " dans cette forêt d'obeliſques.

" Nulle inſcription n'en indique l'epoque et la deſtination: nul écrivain ancien n'en parle, " et nos hiſtoriens n'en font pas la plus legère mention."

C. Baudoin then offers his conjectures, and although he quotes Davies, Pelloutier, and others, to convince us, that *carn* ſignifies a tumulus, he yet concludes that theſe pillars are monuments of the dead, where he can find no tumuli. (Voyage en Bretagne, par I. M. Baudoin, Paris, An. VIII.—1800).

About five miles from *Carnac* is a like colonnade of two hundred ſtones, called *Ardeven*, in Iriſh *Ard-eamhan*, pronounced *Ard-eawan*, that is, the great or magnificent palace; *Eawan-maca* was a noted palace of the Connacian kings in Ireland; ارد ايوان *ard-eiwan*, a magnificent palace.

Theſe monuments have been deſcribed before by ſeveral writers. *M. de Sauvagére*, chief engineer of that diſtrict, took them for the remains of a camp, and as Cæſar attacked the Veneti, thinks they are the remains of a Roman camp. *M. de Robien* attempts to account

for them phyſically; that they are the natural rocks of the ſoil, the earth having been waſhed away by a deluge.

That excellent antiquary Count *Caylus*, comparing them to ſimilar monuments in the Britiſh iſles, denies that they are the work of the Gauls, becauſe ſuch monuments are never found in the interior of France, but only on the coaſt. Secondly, That theſe monuments give the idea of an eſtabliſhed worſhip, to which the ancient Gauls were ſtrangers. Thirdly, That they and the Francs were not accuſtomed to erect ſuch monuments. Fourthly, That they were erected by a people, who were only maſters of the coaſt, and that they belonged to a nation, that had a knowledge of the mechanic powers. He then ſhews, that like monuments are found in Britain, and that theſe muſt have been erected by the ſame people, who were prior to the time of Cæſar, for no one would be hardy enough to ſay, the monuments of Britain were erected ſince the fall of the Roman empire. (Caylus, Vol. V.).

Since the publication of my *Vindication*, our learned countrymen in the Eaſt have wrought with zeal in the rich mine of Brahminical hiſtory: every volume of that learned body brings freſh proof of the veracity of the hiſtory of ancient Ireland. Emigrating colonies never change their names: ſtrangers may impoſe others, but the original name is hereditary; *Eirin* in the Weſt, is the ſame as *Iran* in the Eaſt. *Phail*, another name of Ireland, is the ſame as *Pali* in the Eaſt. It is an obſervation of Camden, that, if you run over the names of ancient and modern nations, you will find that every nation is differently named by others, and by itſelf.

The moſt ancient colonies of this iſland denominated themſelves *Aiteac-Coti*, *Aire-Coti*, and *Phaili*, deſcended from *Magog*, which is the ſame thing as if they had called themſelves *Southern Scythians*, or *Indo-Scythæ*. The Arabs, Perſians, and Turks, have always diſtinguiſhed the Northern Scythians from the Southern Scythians, ſays D'Herbelot, by the names *Jaguige* and *Maguige*, or *Gog* and *Magog*, by which they underſtood the ſame as they do by *Gin* and *Magin*, or *Tchin* and *Matchin*, that is, the Northern Chineſe and the Southern Chineſe.

Aiteac-Coti and *Aire-Coti* ſignify royal ſhepherds, *Phaili* ſhepherds, whence Ireland was called *Inis-Phail* or *Fail*, the iſland of the *Palli* or ſhepherds, or ſheep-paſture.

They were originally ſeated on the river Indus, in *India Lymerica*, or Indo-Scythia. The Indus they denominated *Soor*, or the ſacred water,* a name it preſerves to this day; a name they gave to the *Suir* in this country. *Sean-ain*, *i. e.* the ſacred water, now the Shannon, was another *Ganges*, to the Aire-Coti.

They

* See *Zour* in the Zendaveſta, p. xlvi. Pref.

They were the ancient *Cuthi*, *Pali*, or ſhepherds of *Iran* or Indo-Scythia, otherwiſe *Armenia*, where they mixed with the *Bologues*, a nation of Perſians, (The *Baloches*, ſays Mr. Wilford, in his deſcription of Caucaſus, ſeem to be the remains of ſome colony of Tartarian origin.) with the *Dedanites* of Chaldæa, and with the *Omanite* Arabians of the Perſian Gulph, forming together a body of people, denominated by themſelves *Pheni*, or warriors, and by the Greeks *Phœnicians*. From *Coti* or *Cuti* the Greeks, and probably themſelves, formed *Scoti* or *Scuthæ*,* whence *Indo-Scuthæ*, a name, as Mr. Wilford obſerves, that had no relation whatever to *Scythia*.

All the country between the Indus and the Caſpian and Mediterranean ſeas, down the Euphrates, and along the Perſian Gulph, including Syria, Phœnicia, and India Lymerica, was anciently denominated ARMENIA. The eaſtern people, ſays D'Herbelot, gave the name of *Armeniah* to thoſe nations, the Greeks and Romans called *Parthians* or *Perſians* (D'Herbelot). Confitendum erit a Judæis totam Scythicam, *Armeniam* vocari. (Goropius Becan. Indo-Scythica, L. 5.): this author muſt mean Indo-Scythia only. See alſo Richardſon at the word *Arminah*, and Moſes Choronenſis. Therefore, when the Saxon Chronicle brings the primitive inhabitants of Britain from *Armenia*, and the Iriſh hiſtory from the *Egyptian port of Tyre*, there is no contradiction, for the coaſt of Tyre was in Armenia.

In aſtronomy and navigation our *Aire-Coti* excelled: they had the art of fuſing metals; of manufacturing linen and woollen cloths, calling them by the Arabian names; in fine, they anſwered the character of the *Aire-Coti*, given by *Dionyſius*, Per. which has been tranſlated by the learned Bryant in the following lines, beginning at V. 1088:

Upon the banks of the great river Ind
The ſouthern Scuthæ dwell: which river pays
Its watry tribute to that mighty ſea
Stiled Erythræan. Far remov'd its ſource
Amid the ſtormy cliffs of Caucaſus:
Deſcending hence through many a winding vale,
It ſeparates vaſt nations. To the Weſt
Th' Oritæ live and Aribes; and then
The *Ara-coti*, fam'd for linen geer, &c. &c. &c.
To 'numerate all, who rove this wild domain,
Surpaſſes human pow'r: the Gods can tell,
The Gods alone; for nothing's hid from Heaven.

Let

* Amarunt Græci & in primis Æoles præpoſito S vocabula & nomina propria augere, ita Stephano teſte, pro Cimbri, *Skimbri* dixere. (Ihre de Lingua Scythica). S is a ſervile in all the Oriental languages; and, in Iriſh, hundreds of examples will be found in this Dictionary.

Let it ſuffice, if I their worth declare:
Theſe were the firſt great founders in the world,
Founders of cities and of mighty ſtates,
Who ſhew'd a path through ſeas, before unknown;
And, when doubt reign'd, and dark uncertainty,
Who render'd life more certain. They firſt view'd
The ſtarry lights, and form'd them into ſchemes.
In the firſt ages, when the ſons of men
Knew not which way to turn them, they aſſign'd
To each his juſt department; they beſtow'd
Of land a portion, and of ſea a lot,
And ſent each wand'ring tribe far off, to ſhare
A diff'rent ſoil and climate. Hence aroſe
The great diverſity, ſo plainly ſeen
Mid nations widely ſevered.

"Such," continues Mr. Bryant, "is the character given by the poet Dionyſius of the Indian Scuthæ, under their various denominations. They were ſometimes called *Phoinices*, and thoſe of that name in Syria were of Cuthite extraction. In conſequence of this, the poet, in ſpeaking of them, gives the ſame preciſe character, as he has exhibited above, and ſpecifies plainly their original.

Upon the Syrian ſea the people live
Who ſtile themſelves *Phœnicians*. Theſe are ſprung
From the true ancient Erythrean ſtock;
From that ſage race, who firſt eſſay'd the deep,
And wafted merchandize to coaſts unknown.

"When theſe Scuthæ were ejected from Egypt, they retired to many parts, and particularly to the coaſt of Syria, which they occupied, under the titles of *Belidæ*, *Cadmians*, and *Phœnices*. A large body of them paſſed inland towards the north, under the name of *Sacæ*, who got poſſeſſion of Sogdiana, and the regions upon the Jaxartes;* their country was called *Sacaia* and *Cutha*.

"The poet *Chærilus* has given a curious hiſtory of the Sacæan Scythæ, of whoſe anceſtry he ſpeaks with great honour, when he is deſcribing the expedition of Alexander the Great.

Next march'd the Sacæ, fond of paſtoral life,
Sprung from the Scythic Nomades, who liv'd
Amid the plains of Aſia, rich in grain.
They from the ſhepherd race derive their ſource,
Thoſe ſhepherds, who in ancient times were deem'd
The juſteſt of mankind.

"Yet

* *Sacæ* is ſynonimous to *Coti*, from the Ir. *ſea*, or *ſhea*, Ar. *ſhawa*, a ſheep, as will be ſhewn in the Preface.

" Yet we find, that the Sacæ by ſome have been repreſented as cannibals; from whence we may perceive, that people of the ſame family often differed from one another."*

In like manner the ancient Iriſh, by mixing with the Danes and Norwegians, not only loſt the arts, but their language, and became ferocious like their invaders.

Monſieur *D'Ancarville*, in his Enquiry into the Origin and Progreſs of the Arts and Sciences of Greece, traces the Sacæ ſtep by ſtep, as Mr. Bryant has traced the Coti, or Indo-Scythæ.

" The Sacæ, he ſays, " were the inventors of arms and military dreſs. The ſhort ſword, called *ſahs* by the Saxons, ſignifies the ſword of the Sacæ; as with us (the French), *bayonette* and *piſtolet* denote the ſpecies of arms invented at Bayonne and Piſtoia. Hence the Greek Σαγη whence Σαγμα the ſhield and the bag to carry it in; hence alſo Σαγος *ſagum*, the name of a military dreſs with many nations; hence *ſagitta*, a dart, an arrow; hence *Scuthæ*, archers—Scythes qui primus arcus ſagittarumque uſum inveniſſe dicitur (Plin.).

" If as warriors the Sacæ invented arms and military dreſs, ſo as *ſhepherds*, at their leiſure, they were the authors of muſic and muſical inſtruments. The Σακαδιον of the Greeks derives its name from them."

To this we may add the *clar-ſeac*, or harp of the Iriſh, ſignifying the muſic of the Sacæ; *ceil-ar-ſacæ*, contracted to *clar-ſeac*. *Ceil*, and *ceol*, ſignifies muſic, harmony; *ceilier*, the harmony or ſinging of birds, from the Chaldee חלי *cheli*, dulcis. Quare vocarunt Chaldæi *tibiam* Chelil? Quia *cheli*, dulcis erat ſonus ejus. (Buxt.)

Let thoſe, not ſatisfied with the arguments I have uſed, to prove the ancient inhabitants of this iſland to have been the Indo-Scythæ of Aſia, ſhew, in what other manner the mythology of the Chaldæans and Brahmins could have been ſo well eſtabliſhed here. Let them ſhew, how the names of *Budh*, *Sacæ*, *Paramon* (the founder of the Brahminical doctrine), could have been introduced into ancient Ireland, or how they came by the worſhip of *Cali* and *Dermot*, whoſe altars ſtill are known by that name.

There are thoſe, who ignorant of the language of the country, and of every other tongue, but Engliſh, Greek, and Latin, following *Jornandes*, will bring them from *Scandinavia*, clothed in ſkins and furs. I would aſk theſe wiſe men, how came they by ſo many terms of the civilized nations of the Eaſt? If theſe barbarians were furniſhed with linen and woollen cloths by their European neighbours, how comes it, that theſe barbarians gave the Arabic names of *aneat* to the firſt, and *fuaite* to the laſt? When they trafficked, how came they by the

* Bryant's Mythology.

the Hindooſtanee *pyſe* and *tuke* (*pioſa*, *toic*) for money, and the Chaldee *gerati* for the ſame? When they were taught to write, how came they to give the Chaldæan names *moun* to a letter of the alphabet, and AB-*gitir* אב גטר to the alphabet; *cairt* to a writing, *ſtair* to a writer, and the Arabic *tarik* to a hiſtory or chronicle? St. Patrick did not teach them theſe names, nor, that the tree was the ſymbol of knowledge. Who taught them to call the game of cheſs *caomaigh*. pl. of *caomai*, armed men, men expert at arms, in Arabic كامي *kami*; and *cathar-anga*, the four armies in battle array; and *phit-cail*, or *fit-ciole*, the army of *Phit*, which I take to be a proper name; and *Beart-nard*, the game of *Nard?*

Caomai, an armed man, is the Iriſh name of the conſtellation *Orion*, and is doubtleſs the כמה *Kimah* of Job and of Amos, as *Coſtard* has aſſerted in his Ancient Aſtronomy.

Cathar-anga is the *Chaturanga* of the Hindoos. "Cheſs," ſays Sir W. Jones, "ſeems to have been known in Hindooſtan immemorially, by the name of *Chaturanga*, that is, the four *anga's*, or members of an army; it is called *Chaturaji*, or the four kings, ſince it is played by four perſons, repreſenting as many princes."

Phit-cail, or *fit-chiolle*, as it ſtands in Shaw and O'Brien, from *cail* an aſſembly, an army, a body of men, a troop of cavalry; Heb. קהל *kahal*, congregare ſe; in Arabic خيل *kheil*: the armies of *Phit*. I know not the origin of the laſt word, but it appears to be the Πεττεια *Petteia* of the Greeks. The ingenious and learned author of an inquiry into the ancient Greek game *Petteia* (cheſs), ſuppoſed to have been invented by *Palamedes*, antecedent to the ſiege of Troy, clearly proves that it was of *Scythian* origin, invented by the *ſhepherds;* that it had been long known among the *Tartar* tribes, who taught it to the Chineſe, with the Indian improvements. *Nard* is the Perſian نرد *nerd*, the game of cheſs, draughts, &c.

To obviate objections to many words in Iriſh, ſimilar to the Latin, I will here apply the words of the late learned Gebelin; ſpeaking of the Iriſh language, he ſays, "*Dira t'-on que les Irlandois ont emprunté des Romains les mots, qui leur ſont communes avec eux, lorſque ces mots ſe retrouvent dans les langues de la haute Aſie, dans le Perſan le plus ancien, et aux Indes? Le pretendre ce ſeroit montrer le devouement le plus abſurde, pour des ſyſtemes dénués de tout fondement; ce ſeroit ſe refuſer à toute lumiere, à toute raiſon.*" (Origine du Langage).

If by the ſtudy of the Iriſh language, I have thrown the leaſt light on the ancient hiſtory of theſe Weſtern Iſles, a ſubject that has hitherto been much obſcured, I cannot think my pains miſemployed; and I have no reaſon to ſet ſuch a value on my labour, as not to think it amply

amply repaid, if it be ſo ſucceſsful as to engage the attention of the lettered public; their opinion will determine the publication of the complete Dictionary.

Having frequently mentioned Mr. Lhwyd's opinion, that the old Iriſh inhabited Britain, before the arrival of the *Gomerians*, or Welſh; we ſhall here tranſcribe his reaſons for that aſſertion,—" *It is manifeſt*, ſays he, *that the ancient inhabitants of Ireland muſt have been the inhabitants of Wales, when the many names of rivers and mountains throughout that country were given; for they are identically Iriſh and not Welſh—for inſtance*, Uiſke or Uiſce, *water, (among many others) whence ſo many rivers in Britain are named;** *and having looked for it in vain in the* LEOGRIAN *Britiſh, ſtill retained in* Cornwall *and Baſſe-Bretagne; and reflecting, that it was* impoſſible, *had it been* once *in the Britiſh, that both they and we ſhould loſe a word of ſo common an uſe, and ſo neceſſary a ſignification; I could find no room to doubt that the old Iriſh have formerly lived* ALL OVER THIS KINGDOM, *and that our anceſtors forced them to Ireland.*"

In the ſubſequent pages I have demonſtrated, that the deities of the Hindoos, and of the Pagan Iriſh, were the ſame in name, and attributes. There is another part of devotion ſimilar alſo, which I ſhall here deſcribe with reluctance, fearing to offend the delicacy of the reader, but which, as the learned *Maurice* obſerves, writing on the ſame ſubject, in obedience to the ſtern mandates of truth, obliges us to deſcribe, and that is, the worſhip of *Bud*, alias *Muid*, or *Modh*, alias *Beal-poir*, alias *Bal-feargha*, or *fargha*, alias *Deona*, or *Deonahd*, &c. all Iriſh names for the *Linga* of the Hindoos; to which we may add *Earb-bal* as it ſtands in the dictionaries; Ar. ارب *Erb*, membrum genitale.

Modh, i. e. *car*, i. e. *fargha*, nomen membri virilis (Cormac's Gloſſ.); this is the *mahody* of the Gentoos, and the كبير *ker* of the Perſians. *Beal-poir*, the lord of ſeed, race, propagation,† muſt be the בעל פער *Baal-peor* of ſcripture, and *Bal-fargha* muſt be the Hindoo *P'hala-argha*. *Deona*, or *Deonahd*, is the Hindooſtanee *Dundee*, another name for the *Linga*;‡ in Sanſcrit for the *pudendum muliebre*.

" Thoſe myſterious types, *P'hala-argha*," ſays Mr. Wilford, " which the later mythologiſts diſguiſed under the names of *Pallas* and *Argo*; and this conjecture," adds Mr. W. is

* In the Iriſh word *Uiſke*, the Orientaliſt will recognize the Heb. and Chald. השקה *hiſka*, to water, to drink, to moiſten. Thou ſhall make them *hiſka* (drink) of the river of thy pleaſures. Pſal. 86, 9.

† *Por*, ſeed, race, propagation. Cumberland derives *peor* from פער *peor*, or *payar*, DENUDARE, from whence he thinks the god *Priapus*; but the *argha* was filled with fruits, flowers, ſeeds, *i. e.* نوني *noonee*.

‡ In Hindooſtanee جون *jon*, in Ir. *Dheona*, pronounced *Yona*, in Sanſcrit *Yoni*.

confirmed by the rites of a deity, named *Pelarga*, who was worſhipped near *Thebes*, in *Bœotia*, and to whom, ſays *Pauſanias*, no victim was offered but a *female recently covered and impregnated.*"

" The Indians," continues Mr. W. " commonly repreſent this myſtery of their phyſiological religion, by the emblem of a *Nymphæa*, or *Lotos*, floating like a *boat* on the boundleſs ocean, where the whole plant ſignifies both the earth, and the true principles of its *fecundation*; the germ, both *Méru* and the *Linga:* the petals and filaments are the mountains, which encircle *Meru*, and are alſo a type of the *Yoni.*"

" Another of their emblems is called *Argha*, which means a cup or diſh, or any other veſſel, in which fruit and flowers are offered to their deities, and *which ought always to be ſhaped like a* BOAT, though we ſee *arghas* of many different forms, oval, circular, ſquare; and hence it is that *Iſwara* has the title of *arghánátha*, or, the lord of the *boat-ſhaped* veſſel. A rim round the *argha* repreſents the myſterious *yoni*, and the navel of *Viſhnu* is commonly denoted by a convexity in the centre, while the contents of the veſſel are ſymbols of the *linga*. This *argha*, as a type of the *ádhára-s'acti*, or *power of conception*, excited and vivified by the *Linga* or *Phallus*, I cannot but ſuppoſe to be one and the ſame with the ſhip ARGO, which was built, according to *Orpheus*, by *Juno* and *Pallas*, and, according to *Apollonius*, by *Pallas* and *Argus*, at the inſtance of *Juno.*"* (Wilford on Egypt and the Nile, from the ancient books of the Hindus. Aſ. Reſ. V. 3).

The following quotations will prove that we have not miſtaken this ſubject.

בעל ברית *Baal berit*, *i. e.* dominus fœderis; בעל *Baal*, fuit *caput membri virilis*, ſicut dicitur, *Et poſuerunt ſibi* BAAL BERIT *in Deum.* Videntur hic innuere velle, *Baalem* habuiſſe ſpeciem *membri virilis*, & ideo factum fuiſſe *Baal berit*, hoc eſt, fœderis, quia in membro virili extabat ſignum fœderis, circumciſio nempe, q. d. Dominus (membri) fœderis, (Buxt. Lex. 2675). Chald. בעל *Baal*, de legitimo mariti cum uxore congreſſu uſurpatur, ut apud Rab. laté de quolibet etiam meretricis & illicito, ex בא et על, coeo, congredior; Ar. ولي العهد *waly alabad*, nomen idoli. Videtur habuiſſe ſpeciem membri virilis, in quo extabat ſignum fœderis, nempe circumciſio (Caſtellus).

Bud, *bod;* the vulgar name of this member in Iriſh is the Hindooſtanee and Perſian بون *bud.* Tria inde genera eunuchorum veniunt, quos *ſandali*, *budami*, et *kafuri*, nuncupant. Priores partibus genitalibus radicaliter exſectis—*Atleeſi* nominant. *Bodami* pars ſolum penis relinquitur. *Kafuri*

* Pluto on Iſis and Oſiris.

Kafuri adhuc teneræ ætatis teſtes vel compreſſi conficiuntur, vel exſecantur (Ayeen Akbery, T. 2. p. 8.)—22 dies eſt بال *bal*, idem qui Indo-Perſis & Gilolenſibus گواد *Ghuad* ſeu *Gowad*—cumque *bad* ſignificet ventum, hoc cenſetur nomen angeli, qui præeſt ventis, atque *connubio* & *matrimonio*, & conductui omnium rerum, quæ fiunt hoc die. (Hyde, Rel. Vet. Perſ.).

The origin of the *Argha* is thus deſcribed by Mr. Wilford from the Puranas. "*Satyavrata* (Noah) having built the ark, and the flood increaſing, it was made faſt to the peak of *Naubandha*,* with a cable of prodigious length. During the flood, Brahma, or the creating power, was aſleep at the bottom of the abyſs; the generative power of nature, both male and female, were reduced to their ſimpleſt elements; the *linga* and the *yoni* aſſumed the ſhape of the hull of a ſhip, ſince typified by the *argha*, whilſt the *linga* became the *maſt*. *Mahadeva* is ſometimes repreſented ſtanding erect in the middle of the *argha* in the room of the maſt." (Wilford on Mount Caucaſus, Aſ. Reſ. V. 6.)

In the Vindication of the ancient hiſtory of Ireland, I gave a drawing of the *Bal-fargha*, *Bud*, or *Muidh*, that exiſted a few years ago, and probably does at this day, in the iſland of *Muidhr*, off the coaſt of Sligo, now corrupted to *Muihra* and *Murra*; it is the exact repreſentation of the *Mahoody* of the *Gentoos*, found in the iſland of Elephanta, near Bombay, by Captain Pyke. The drawing and deſcription are hereunto annexed.†

It is the *mahoody* of the Gentoos at Elephanta, the *mahadeo* of the Brahmins of Hindoſtan, the *mudros* of the Greeks, and the *ſum-naut* of the Hindoos, who were repreſented by one ſtone, fifty cubits in height, forty-ſeven of which were buried in the ground. (Ind. Ant. 112 to 368.)

I hope the explanation of the *argha* by the Iriſh *arg*, a ſhip, and *fargha*, the membrum virile, *i. e. argha*, with the Iriſh and Arabic inſeparable article F, will give no more offence to our Engliſh reviewers; to which I beg leave to add, that the Iriſh, *long*, a ſhip, is not unlike the Indian, *linga*.

I agree with the Monthly Reviewers, that *etymology* alone affords but a ſlender and precarious baſis, on which to build any important concluſions; yet thoſe authors allow, that etymologies have had, and may have their uſe, but they require profound learning, a cool judgment, and ſkilful and cautious application, to effect any reaſonable purpoſe.

* *Nau*, a ſhip, and *bandha*, to make faſt; in Iriſh *Naoi banda*.

† For further particulars of the *Ithiphallic* rites, ſee Maurice's Indian Antiquities, Vol. 2.

It would be preſumptuous in me, to think myſelf endued with theſe qualifications; but where I find monuments, names, and hiſtory concur, it can be no impropriety to explain by etymology. The hiſtory of this iſland (which equally concerns all the Britiſh iſles) has hitherto lain concealed in the original tongue, or has been tranſlated by men of weak minds, entirely ignorant of ancient hiſtory and geography, of Oriental languages, and even of that of their forefathers. Had this hiſtory been found in the old Britiſh tongue, or in the Saxon Chronicle, there would have been hundreds of editions, and thouſands of comments.

To conclude; the learned and Rev. Mr. Maurice, after comparing the rites of the Brahminical religion with that of the Britiſh Druids, ſays, "*The ſum therefore of my remarks is, that the great outline of the Brahmin creed of faith, conſiſting of an heterogeneous mixture of the principles of the true and falſe religion, were formed in the ſchool of* CHALDEA, *before they left* SHINAR—*that they were divided into many ſects, bearing the name of* BRAHMA, VEESHNU, SEEVA, *and* BUDDHA; *and that* THIBET, *the higheſt and moſt northern region of India, was peopled with Brahmins of the ſect of the laſt-mentioned holy perſonage, who appears, from indubitable evidence, to be the Mercury of the weſt: that theſe prieſts ſpread themſelves through the northern regions of Aſia, even to Siberia itſelf; and gradually mingling with the great body of the Celtic tribes, who purſued their journey to the extremity of Europe, finally eſtabliſhed the Druid, that is, the Brahmin ſyſtem of ſuperſtition in ancient Britain. This, I* CONTEND, *was the firſt Oriental colony ſettled in theſe iſlands.* (Maurice, Indian Antiquities, Vol. 6.)

The aſſertion of Sir Wm. Jones, that theſe weſtern iſles were peopled by the Indo-Scythæ from Iran; the diſcoveries of Mr. Wilford from the books of the Brahmins, that they were acquainted with theſe weſtern iſles; the ancient hiſtory of Ireland, detailing the migration of the firſt colonies from India, wherein BUDDA is made predeceſſor to SACA, the anceſtor of PARAMON, who was the founder of the Brahminical religion, together with the mention of CALLEE, DERMOT, ARUN, and many other deities of the Brahmins, are ſtubborn facts, agreeing with the opinion of thoſe learned gentlemen, plainly proving the religion of the Pagan Iriſh was that of the Brahmins; and as it was acknowledged by that great Welſh hiſtorian *Lhwyd*, that the Iriſh were the primitive inhabitants of all the weſtern iſles, till driven out by the Celtic tribes, it appears to me, that this Brahminical doctrine was communicated by the firſt inhabitants to their invaders, and thus ſpread itſelf northwards, under thoſe corrupted names of deities we find expreſſed in their creed of faith; and on this invaſion, probably, ſome of the original colonies *returned* to India by the route they came, and hence thoſe accounts of the weſtern iſles, in the *Puranas*, diſcovered by Mr. Wilford.

Ce qui vient d'étre dit, ſuffit pour faire entrevoir que la plupart des uſages du Paganiſme n'etoient que des fragmens detachés d'un ſyſteme plus general, dont le peuple n'avoit plus aucune ideé raiſonnable des les premiers temps de l'hiſtoire. Cette doctrine ſi cachée chez les Grecs, & dont on voit les traces dans les premiers tems, indique que *la ſubtilité des Indiens modernes eſt infiniment ancienne, & que leur pays eſt peut etre la ſource de toutes les ſubtilités ſemblables, qui de chez eux ſont repandues par tout le monde.* (Boulanger, Antiq. devoileé, T. 2.)

This is the opinion of a learned man, after comparing the religious uſages and cuſtoms of the Greeks, Romans, and of all other ancient people, and who wrote half a century prior to the publications of Jones, Wilford, Maurice, &c.

This Oriental colony, Mr. Maurice explains in Vol. 3, p. 496, to have been *Indo-Scythians*, or, as Sir Wm. Jones calls them, *Southern Scythians*, from whom we derive the *Cuthi*, or ancient Iriſh, the primitive colony of the Britiſh Iſles; but it does not appear, that they had any connexion with the Celtic tribes, till their meeting in Spain, and finally in Britain, from whence the Brahminical doctrine might have been in part extended to them, and by them, to their northern neighbours, if ever it did manifeſt itſelf in thoſe regions.

The return of the Indo-Scythæ from the Weſt to India, by which the knowledge of the Britiſh Iſles is diſcovered in the books of the Brahmins, is thus related in a Purana. "*Devanahuſa* viſited the countries in the weſt, and there built cities called after his own name; he gave alſo names to rivers, and particularly to the Danube and Yſter. His route is thus deſcribed; he firſt deſcended from the elevated plains of little *Bokhara* with a numerous army, and invaded the countries of *Samarcand*, *Bahlac*, and *Cabul*, which were then inhabited by the *Sacas*, and *Sacaſenas;* he conquered afterwards *Iran*, *Egypt*, and *Ethiopia*, and proceeding afterwards through the dwip of *Varaha*, *i. e.* Europe, he conquered *Chandra-dwip*, or the *Britiſh iſlands*. He went thence into *Curu*, which includes the northern parts of Europe, and the whole of *Siberia*; having conquered *China*, the countries to the ſouth of it, and *India*, he returned to the plains of *Meru*, through the paſs of *Hardwar*. (Wilford on Mount Caucaſus, Aſ. Reſ. V. 6.)

The Gypſies of Bohemia and Hungary ſpeak the language of Hindoſtan, as Marſden and Grellman have proved. May they not be the remnant of this great army, left behind ſick, or have been deſerters from it?

Deſcription

Description of Innis-Muidhr, or Murra, and of the Bal-fargha, or Phallic Monument, mentioned in p. 29.

The iſland of Innis Murra lies off the coaſt of Sligo, about three miles diſtant from the continent, oppoſite to *Stridagh*, the ſeat of Ormſby Jones, Eſq. ten miles eaſt of the town of Sligo. It contains 130 acres, two wells of excellent water, and ſome bog of remarkable good turf. The inhabitants are few.

The monument of the *Phallus* is incloſed in an area of 180 by 100 feet, by a ſtone wall, without cement, ten feet high, varying in the thickneſs from five to ten feet.

The iſland has been held ſacred from the times of paganiſm to the preſent. On the oppoſite continent are limeſtone rocks, which, by the effect of water, are worn into pieces reſembling petrified ſnakes. Here, they tell you, St. Patrick aſſembled, and deſtroyed all the ſerpents of Ireland.

Within the ſurrounding wall above mentioned, are three churches or chapels, of ſtone and mortar, viſibly of more modern date than the wall. All males are buried in one church, and the females in another; two chapels are dedicated to St. *Molas*, and the other to *Columkill*. In the thickneſs of the ſurrounding wall ſeveral ſmall cells are made: they are covered with earth, to reſemble a *Dirg*, or cave. Many devotees from the continent flock to this iſland to do penance in theſe cells, and many are brought from great diſtances to be buried in the churches. Should the wind prove ſtormy to prevent the paſſage, the corpſe is interred on the continent, in ſight of the iſland. In a ſmall chapel ſtands a wooden image of St. *Molas*; here the inhabitants aſſemble to pray on Sabbaths and holidays.

The miraculous ſtories told by the inhabitants of St. *Molas* are too ridiculous for inſertion.

There is a flight of ſtone ſteps in one of the wells, which appears to have been the place of ablution of Pagan times.

REFERENCES TO THE PLATE.

FIG. I. *b. b. b.* The ſurrounding wall, built without mortar, of very large ſtones; from five to ten feet wide, and ten feet high.

c. c. c. Cells covered with earth—all that part ſhaded lightly, conſiſts of earth thrown up, ſo as to make the cells appear ſubterraneous; they have been vaulted, but ſome have now fallen in.

d. d. The entrance, ſo narrow as ſcarce to admit a man to paſs.

A B. Chapels, dedicated to St. Molas.

C. Ditto, to Colum-kill.

D. The *Linga*, *Bud*, or *Phallus*, ſurrounded by a parapet wall.

FIG. II. View of ditto.

FIG. III. The monument of *Maboody* in the iſland of Elephanta in the Eaſt Indies, from a drawing made by Capt. Pyke. See Archæologia of the Antiq. Society of London, Vol. VI.

I have taken this opportunity of exhibiting a very curious copper coin found in the ruins of an old caſtle in the King's County. The engraving is the ſize of the original. On one ſide is a *fleur-de-lis*, boldly relieved; on the reverſe ſome unknown characters, apparently Oriental. Reverſing the *fleur-de-lis* vertically, the characters appear as in the plate. This flower was a very ancient ſymbol, with the Brahmins, it repreſents *Goneſa*, god of wiſdom; it was the emblem of the *Phœnician Hercules*, as the navigator of three ſeas, the Mediterranean, the Ægean, and the Ocean, whence ſome antiquaries think the *fleur-de-lis* came to expreſs the northern part of our charts. With the Egyptians and Babylonians, it was the emblem of power. Monſieur *Sonnini* diſcovered an Egyptian ſtatue, holding a ſceptre, which terminated in a *fleur-de-lis*. The prophet *Baruch* teſtifies, that the Babylonian idols had ſceptres, Ch. 6. 14.—And he that cannot put to death one, that offendeth him, holdeth a ſceptre, as though he were a judge of the country.

" A perſon, ſays Sonnini, would hardly have expected to find, in a monument of the moſt remote antiquity, and in the extremity of Egypt, a ſort of ſceptre ſurmounted by an emblem, which the Kings of France had adopted for their coat of arms. The *fleur-de-lis*, ſuch as it was when the emblematic diſtinction of the French monarchy, is well characteriſed upon the Egyptian figure. In the immenſe number of hieroglyphics, which I obſerved in Egypt, I never met with this truncheon with a *fleurs-de-lis* but once, at *Dendera*. Although projecting and very conſpicuous, no traveller had noticed it; no author has mentioned this Egyptian ſymbol; but, however ſingular it may be, as I examined it repeatedly, and with great attention, and as it was drawn under my own inſpection, I can atteſt the reality of its exiſtence at *Dendera*, and the exact reſemblance of fig. 4. pl. xxiv. by which it is repreſented." (Which is copied in this plate).

Beſides, the *fleurs-de-lis* are very far from having been adopted as a coat of arms, from the origin of the French monarchy: it is certain that they were not introduced into the arms of France till ſeven hundred years after its eſtabliſhment. The moſt ancient teſtimony, that we have upon this ſubject, is taken from the *Memoires de la Chambre des Comptes*, in 1179. It is there remarked, that *Lewis VII.* ſurnamed the Young, had the clothes of his ſon *Philip Auguſtus*, embroidered with *fleurs-de-lis*, when he cauſed him to be conſecrated at *Rheims*. But if the *fleur-de-lis* was not, in very ancient times, the privileged and characteriſtic ornament of the crown and ſceptre of France, it was, in ſeveral countries of the Eaſt, the emblem of power among the nations of antiquity. Herodotus and Strabo relate, that the *Kings of Syria and Babylon formerly bore the fleur-de-lis*, at the end of the ſceptre: See Diſſert. ſur l'origine

l'origine des fleurs de lis, par M. Rainſſant, Docteur et Profeſſeur en Medecine à Rheims, 1678. Montfaucon alſo ſpeaks of that of David, found engraved in miniature, in a manuſcript of the tenth century, and which is ſurmounted by a *fleur-de-lis* (Monum. de la Monarchie Françoiſe, T. 1. Diſcours prélim. p. 19.). It is therefore evident, that the ornament called *lis*, (lily) was not a ſymbol peculiar to the Kings of France: and it is by no means aſtoniſhing, that it formed a part of thoſe, which were employed in the myſterious antique repreſentations of Egypt, ſince it was formerly the emblem of *power* of ſome ſovereigns of that country, or of the bordering territories."

A French author, whoſe name I do not recollect, aſſerts that the French brought this emblem from the Eaſt, on their return from the Cruſades. If this be true, they may have ſeen ſuch a ſceptre in the Eaſt, which an Arab might have explained by شعار العز *Shaaralyzz*, the emblem of power, or ſome other word compounded with *yzz*, ſignifying an emblem. In Chaldee and Arabic عز *yzz* ſignifies power, dignity, grandeur, magnificence, and hence probably the French *fleur-de-lis*, the flower of authority, for it is not probable they formed *lis* from the Latin *lilium*.

I cannot conclude this introduction, without ſtrongly recommending to the Iriſh antiquary the purſuit of Ogham inſcriptions, and the collecting of every thing, that has been written on the ſubject. Sufficient authority has been lately produced from the *Eaſt*, to convince him that the Iriſh Ogham is not the work of dreaming monks, or of ignorant bards, as ſome very learned divines, but ignorant antiquaries, would make us believe. European travellers, particularly the Engliſh, when once on Oriental claſſic ground, are too full of the thoughts of deſcribing pyramids and magnificent temples, to attend to inſcriptions they dont underſtand.

One Iriſh Ogham inſcription has been publiſhed in my *Vindication* and the London *Archæologia*. Another has been diſcovered by a learned friend, and will be deſcribed in the volume of Tranſactions of the Royal Iriſh Society, now in the preſs.

An inſcription has alſo been diſcovered lately by Monſieur *Michaux*, in the gardens of *Semiramis*, near *Bagdad*, near the ſcite of old *Babylon*: by his deſcription it ſhould reſemble our Iriſh Ogham.

In the Magazin Encyclopedique, VI ANNE'E, printed at Paris in 1800, is the following notice.

" *Cabinet of Antiquities of the National Library.*

" Permit me, through the means of your journal, to make known to the lovers of *Chaldean Antiquities* a precious monument, which I have brought from *Perſia*. It is a ſtone

of the nature of baſalt, eighteen inches high and twelve broad, weighing forty-four pounds. The ſurface is entirely covered with inſcriptions. The letters or characters are formed of *ſtraight ſtrokes, without any rounding or turning*, as we ſee in the characters of other languages. I found it about a day's journey from *Bagdad*, in the ruins of a palace called the *Gardens of Semiramis*, near the river *Tigris*. The ruins ſhew it was once a very magnificent palace; there are immenſe ſubterraneans and aqueducts."

"It is probable, that this ſtone was brought to this palace from the interior parts of *Perſia*, becauſe the mountains of Perſia abound with rocks of baſalt, whereas the ſoil of Babylonia is argilaceous, without any mixture of ſtony ſubſtances. The ruins of the towers and other ancient edifices in Babylonia are, for that reaſon, conſtructed of bricks and bitumen."

"On the other hand, it is very probable that the people of the interior of Perſia, and thoſe who inhabited the banks of the Tigris and Euphrates, at the time this monument was inſcribed, had the ſame language."

"This monument may be ſeen during two decades, the third, ſixth, and ninth, from the hour of ten to two, at the Library of the Cabinet of Antiquities. After that period, I ſhall take it away, being obliged to depart with Captain *Baudin*, on further ſouthern diſcoveries."

(Signed) A. MICHAUX, *Member of the Inſtitute.*

As we have not yet been favoured with a drawing of the characters diſcovered by M. *Michaux*, we cannot compare them with the Iriſh or any other Oghams.

From the book of *Ogbams*, tranſlated and publiſhed in my Vindication, it appears, that the firſt *Ogham* characters were intended to repreſent trees thus ┼ which is exactly the Chineſe *Key*, or character for a tree, except the additional oblique ſtrokes ⅄. And we are further told theſe tree characters of the *Ogham* were invented by *Sóme*, the deity preſiding over *trees and plants*, and that each character was named after ſome *tree* in honour of this deity. According to Jablonſky, *Sóme* was the name of the Egyptian Hercules, ſurnamed *Ogham*, or the Myſterious, by the old Iriſh. In the Puranas of the Brahmins *Sóme* is the Sanſcrit name of the deity preſiding over trees and plants, and *Ogham* ſignifies myſterious, in the Sanſcrit.

In the ſame book we are told that *Sóme*, or *Soim*, was alſo named *Kenn-foela*, or *Conn-faola*, which is not unlike the *Confulus* of the Chineſe, the author or inventor of letters. CHON apud Ægyptios HERCULES, quanquam *Seldenus* dubitet: in *Sina* CONFULUS literarum

et

et artium inventor (Hornius de Orig. Gent. p. 238.). *Conn-faola*, in Iriſh, ſignifies the learned *Conn*, which was another Egyptian name of *Hercules*, χων *Chon;* dicunt *Herculem* lingua Ægyptiorum CHON vocari (Jablonſky Ægypt. Panth.). *Sóma*, in Iriſh ſignifies the eſſence of wiſdom. *Sóma*, i. e. *Saibhreas ealabna* (O. Gloſs.) *Somou* has certainly the ſame meaning in the Egyptian language, for in the Coptic, Exodus 1. 10. we have *maren-ſomou*, circumſcribamus illos, let us deal *wiſely* with them.

Soim was much venerated in pagan Ireland. Many wells or fountains were dedicated to him, as we learn from Archbiſhop Cormac, under the words *Sopar-Soma*, which he explains by *tobar-eolas*, the fountain of knowledge; from theſe fountains the prieſts pretended to draw reſponſes from *Soma*, whence *Sopar-Soma*, the oracle of *Soim;* ספר *ſapar*, librarius: ſæpe etiam reſpondet Hebræo נביא *nebia*, propheta. Wherever the Phœnicians ſettled, they eſtabliſhed this kind of oracle, as we learn from Pliny and Vitruvius, זמא *Zama*, *Zoma*, fons in Africa canoras voces faciens, cujus potu canoras fieri voces tradunt Plinius & Vitruvius. (Bochart). The Arabs preſerve the name of *Zem* to a well at *Mecca*, زم *Zem-Zem*, nomen putei Meccani, *verba muſſitavit magus*. (Gol.).—It is remarkable, that the Arabic words نبا غيب *gheib numa*, ſignify the bottom of a well, and prophecy.

Such wells, in pagan Ireland, as were not dedicated to *Soim*, had a *Giola-beiſd*, a Naiad,* attending them, from whom they pretended to draw the *patruin* or oracle, and to this day, aſſembling at a well to hear Maſs is called a *patruin*, from the Ch. פטריון *patriun*, oraculum, coloured over now, as if to pray to the patron Saint. *Giola beiſd* is alſo Chaldaic, גלח *gula*, fontium numina, Naiades. בושת *bouſt*, idola, numen. (Leigh).

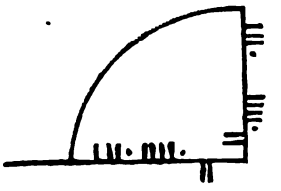
Hence the oracular fountains of the Greeks—aquam credunt ejus fontis ſub terram mergi, et mulieres facere *fatidicas*. Eſt in confeſſo apud omnes, quod oraculorum *Colophorium* per aquam *reſponſa* reddit: eſſe enim conſtat in antro ſubterraneo fontem, e quo bibit *propheta*.

I call on the impartial reader to declare, if it was poſſible for Monks or Bards of the ſixth and ſeventh centuries, to have introduced ſo many Ægyptian and Chaldæan names and circumſtances, in Iriſh hiſtory, which has been ſo ſtrongly dwelt on by men, who pretend to ſtyle themſelves Iriſh Antiquaries.

According to the book of Oghams, the organic power of the character was by the number of branches on the right or left of the trunk of the tree, from one ſtroke to five, and it is remarkable, that the Perſepolitan and Babylonian ſtrokes or darts never exceed that number. We find alſo in the Book of Oghams, that the branches were ſometimes

* Shaw's Dict.

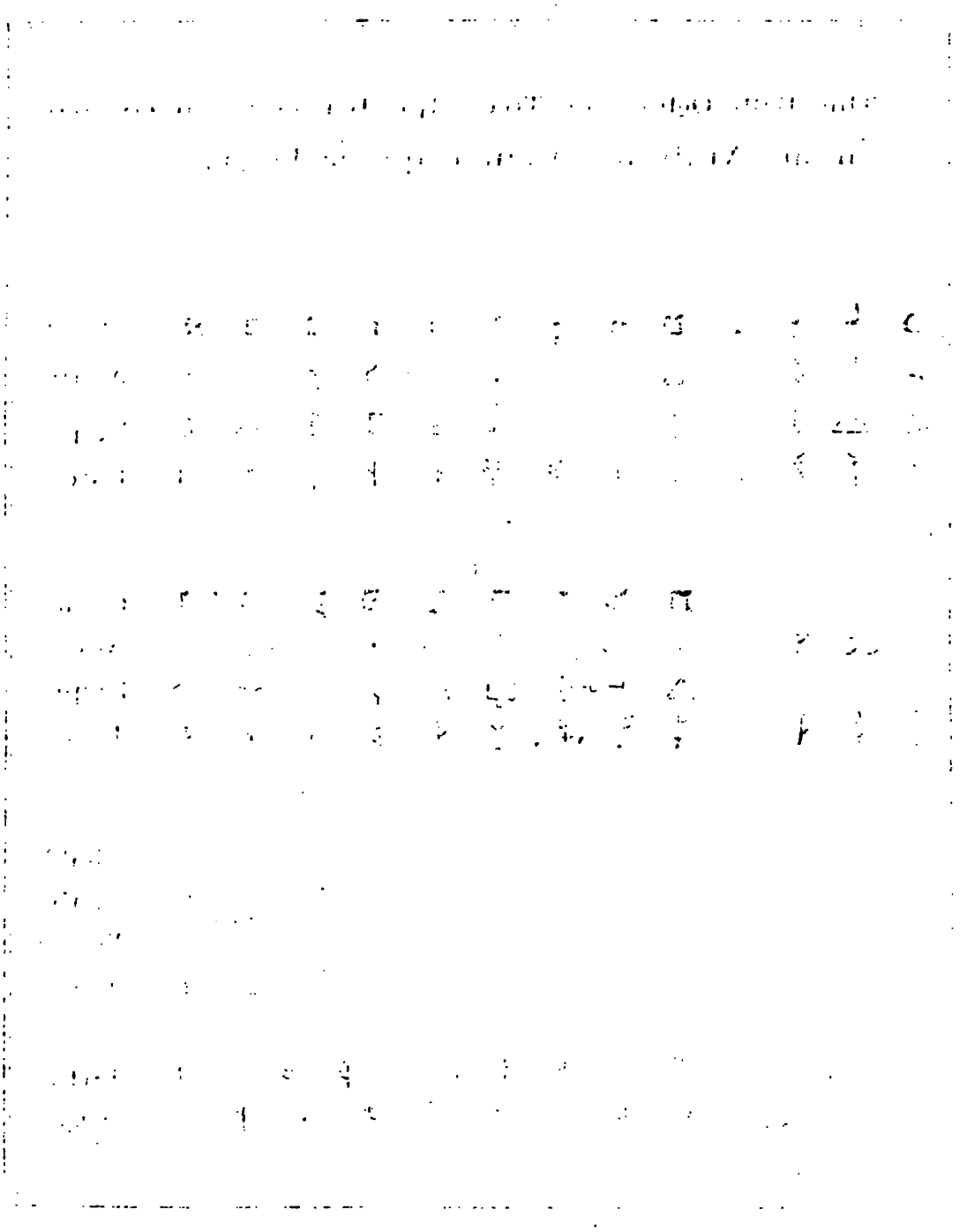
ornamented with three ſhort ſtrokes, repreſenting an arrow head, inſtead of one ſtraight line, and then inſtead of this figure it formed this figure (repreſenting the Chineſe characters, which *Couplet* calls *birds claws.*) And according to a diagram explained in the Book of Oghams, of which I have given exact delineations in my Grammar and Vindication, it appears, that it was originally intended to be read from top to bottom, and therefore one perpendicular line was drawn from the top to the bottom of the page, to ſerve as the trunk of the tree, for each letter, to ſave trouble, ſeparating each character by a point. According to this diagram, the perpendicular might be let fall to the left, and the inſcription be read from left to right in manner following.



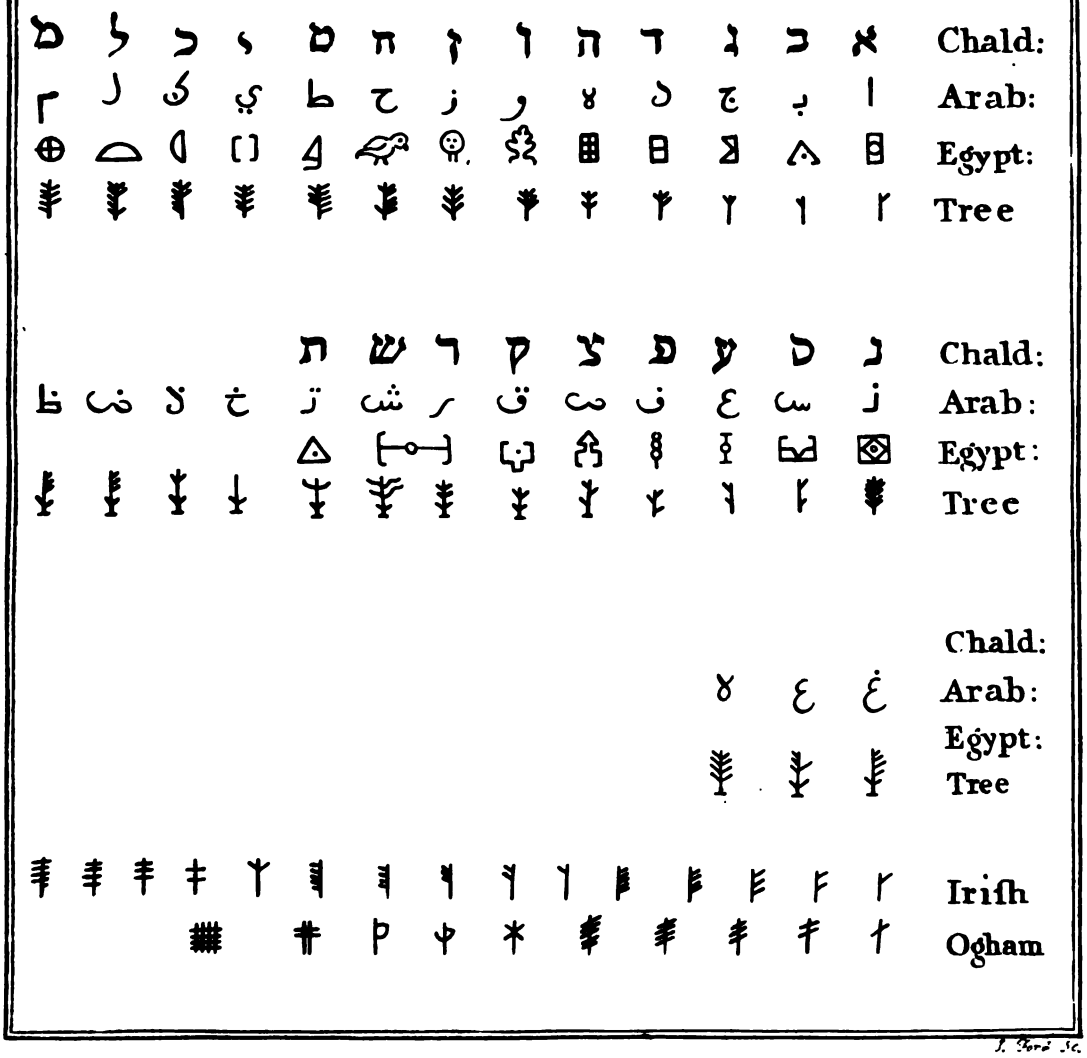
On the Babylonian tiles lately ſent to England, an account of which was publiſhed by Dr. Hager in the Monthly Magazine for Auguſt 1801, there is a character named in Iriſh A *mancoll*, and *Fleaſg*, that is, the bundle of rods or the ſheaf of wheat. The Babylonian character is thus formed , the Iriſh Fleaſg is thus formed and is ſaid to be the dipthong AO.

We ſhall now proceed to the epitome of the ancient Hiſtory of Ireland, a freſh and ſtrong doſe of opium ſeaſoned with Indian ſpices for the rude and reverend author of the Antiquities of Ireland, whoſe groſs language makes no impreſſion on the author of the Vindication. It is only the little and mean mind that loſes poſſeſſion of itſelf on every trifling provocation, while a great and firm ſpirit keeps its place, and reſts on a baſis of its own, unſhaken by the common diſturbances of life. This reverend author, after pirating the Phallic monument from my Vindication, has the effrontery to ſay, it is the only thing in Vallancey's *ſoporiferous* works, worthy of obſervation, and that it is a common repreſentation of the Deity of the Belgæ!!! (Antiquities of Ireland, Vol. 2. Preface) Moſt learned antiquary!! Can the reflection of the ſable ſcarf conceal the bluſhes of this modeſt divine!

POSTSCRIPT.



The Iriſh Ogham or Tree Alphabet lately discovered in an Arabian Manuscript in Egypt.



POSTSCRIPT.

The Ogham or Tree Alphabet, of the ancient Iriſh, diſcovered in an Arabic Manuſcript lately brought from Egypt.

Since the Preface and Introduction were printed off, I have been favoured with a letter from a learned friend in London, of which the following is an extract.

" 18th JANUARY, 1802.

" YOU have read in the newſpapers, that a Mr. HAMMER, a German, who has lately travelled in EGYPT and SYRIA, has brought to England a manuſcript written in Arabic, containing an explanation of the Egyptian Hieroglyphics, and has tranſlated it into Engliſh. The original, my friend, Mr. W., did me the favour to ſhew me, and explain ſeveral of them. The book contains alſo a great number of Alphabets, ſome of which are denominated thoſe of the Egyptian and Greek Philoſophers. Two of theſe conſiſt entirely of TREES. One I have copied, which I ſubjoin, and an Egyptian Alphabet. The other TREE Alphabet is ſo nearly the ſame, that it could add nothing to the general idea, being verily a *variety*. One thing is remarkable, that the number of letters in the Egyptian Alphabet is the ſame with that in the Hebrew, whereas the other has the ſame number as that of the Arabic. NICHOLS has, I hear, undertaken to print the tranſlation, if not the original, ſo that we may ſoon expect to have it. You will find the alphabet is according to the Hebrew order. I underſtand this manuſcript is conſidered of authority. I am ſure it muſt give you pleaſure." See Pl. II.

To ſhew how the Arabic agrees with the Hebrew and Chaldæan, I have added the Hebrew Alphabet, by placing the characters over the Arabic. It is remarkable that the ج *jim* of the Arabic comes in the place of the ג *gimel* of the Hebrew, which we pronounce as

as hard *g* or *gamma;* this pronounciation of *g* ſoft is what the Rabbins call the AB *jod* order. The غ *ghain* of the Arabic is placed among the ſupernumerary characters.

It is evident, that the Arabian author underſtood the Egyptian language, by placing *jim* in the order of the *giangia* of the Egyptians. In moſt caſes, where the hard G of the Hebrews and Chaldæans occurs, the Egyptians ſubſtituted K, as *Cuſa* for *Goſen; Pha-cuſa,* oſtium Goſen. Potius de Goſen dicendum eſt, quam Iſraelitarum ſedem expreſſe memorari notiſſimum eſt. Hanc pro *Phacuſa* ut habeamus, rationes ſunt

1. Affinitas nominis, præſertim ſi, quod vir eruditiſſimus obſervat, vox ea ſcribi notius debet, Καισα, Κισσα, quia Ægyptii litera *g* carent.

2. Conditio regionis. Fertilis enim eſt ob viciniam Nili, inque introitu Ægypti, in quo locum elegiſſe familiæ ſuæ Joſephum credibile ſit ex Gen. 46. 28. (Regni Davidici et Salomonæi deſcriptio, Auct. J. M. Haſio) hence *Goſil,* a fertile barony in the King's County.

It is a valuable circumſtance, that the Egyptian alphabet follows the number (22) and the order of the primitive alphabets, the Hebrew, or Chaldæan, and the Syriac, which has been ſo ſtrangely diſlocated in the modern Arabic, originally the ſame in both reſpects as thoſe, which is demonſtrated, paſt doubt, by the numeral values of the preſent Arabic, by no means correſponding to their preſent, but to their ancient places. Thus the third letter Ta ت, ſtill retains the numeral value of the laſt Hebrew letter Thau ת, 400. The laſt letter Ya ي retains the value of the Hebrew י 10, becauſe the tenth in order.

Norden has given us a drawing of an Ægyptian monument, where the *Arbor intellectualis,* as Kircher calls it, is finely expreſſed—the *Arbor Sephiroth* of the Jews, and the *Feadh* of the Iriſh, from whence *Hercules* was named *Fidius.* In this drawing is repreſented a tree, under which is ſeated *Thoth,* or Mercury, pointing to an oval ſcutcheon, filled with characters, placed in the midſt of the branches, and explaining them to a man ſtanding on the other ſide of the tree. (See Pl. 58. Norden's Travels).* The oval and the circle were ſymbols of ſcience, as we learn from *Horapollo*—and the whole certainly points to the tree, the ſymbol of knowledge. See Preface, p. lviii.

The Egyptian Tree Alphabet correſponds with the Iriſh *Ogham,* in the number of lateral ſtrokes, from one to five, and never exceeding that number. If the *Ogham* is read in the AB*gitir* order, the A correſponds with A in the annexed ſcheme. The *yod* is alſo ſimilar, having five branches or ſtrokes on each ſide—but no other letters correſpond in organic power, according to the order of the *Ogham* alphabet. I am therefore convinced, that we have

* A copy of this plate is in my Collectanea, Vol. V. Pl. 8.

have only the Diagram, on which the alphabet was formed, which was on five concentric circles, (See Vindication, pl. 1.) but that we know not the power of any character, but the firſt and the *yod* or I.

The *Ogham Alphabet* conſiſts of twenty-five characters. Now all agree, that the Iriſh Alphabet conſiſted of ſeventeen letters only: it appears from thence, that the ſeventeen were conſonants, and that the original alphabet had the vowels marked on the conſonants, like the Sanſcrit and Ethiopic; conſequently the Tree Alphabet is not ſo old as the character alphabet, or if older, ſeventeen of the *Ogham* were found ſufficient.

In the annexed ſcheme it is viſible that, beyond the ה of the Hebrew, the remaining part of the Tree Alphabet is additional, they are formed in a different manner.

That the ancient Iriſh had an alphabet of the ſame power as the Chaldæan, is evident from many inſtances to be found in the Dictionary, I need only refer to the letters D and M as convincing proofs.

PREFACE.

MANKIND continued together for ſome centuries after the deluge, and compoſed only one nation, ſeated in that country, which was watered by the rivers Euphrates and Tigris, ſometimes called in general Syria, but more particularly diſtinguiſhed by the ſeveral names of Armenia, Aſſyria, and Chaldæa.

Being the children of one family (of Noah and his ſons) notwithſtanding the early difference, which appeared betwixt Cham and his two brothers, their language was the ſame; and doubtleſs their religion, their cuſtoms, and manners could not be very different, as long as they continued together; and together they continued, till vainly preſuming to build a city and tower, whoſe top was to reach even to heaven, and defeat the decrees of the Almighty, God thought proper to confound all ſuch airy ſchemes, and by miraculouſly introducing different languages, or at leaſt different dialects of the former univerſal language, made it neceſſary for thoſe who ſpoke, with one and the ſame variation, to conſort together, and ſeparate from thoſe, the ſpeech of whom they could no longer underſtand. Thus was mankind reduced to a neceſſity of forming as many different parties, or nations, as they found languages among them: and being united thereby, as by ſo many links or chains, found themſelves under the neceſſity of moving off into different countries, to prevent confuſion, enmity and bloodſhed.

Although at the diſperſion, their language was altered ſo as that one party or family could not *diſtinctly* underſtand the ſpeech of any other, yet it was by no means neceſſary, to produce the effect deſigned, that all the different manners of ſpeaking ſhould be radically new, and in their grounds eſſentially different from that ſacred language, which mankind firſt received from God himſelf, and in which they converſed ſo often with the Deity.

Some learned men have thought they were entirely new languages, which at the diſperſion were impoſed, and the old one deſtroyed: but on the other hand, many have with great juſtice obſerved, that the Hebrew language was the mother of all languages*: and thoſe, who contend for the Syriac, ſeem to contend againſt reaſon, the Syriac, Armenian, and Arabic tongues appearing to be but ſo many different dialects of the Hebrew: and it is evident by the many Hebrew roots, which ſhew themſelves, even in the northern languages, as well as in thoſe of the eaſt, that however our languages may be innovated, mixed and altered, yet they have the Hebrew language at the bottom, as the general ground-work of all. The old language of Ireland is more ſimilar to the Chaldaic and Arabic, than any of the northern nations, for the reaſons, that ſhall be hereafter aſſigned.

But, although mankind was ſplit into many diſtinct nations, by the different dialects impoſed, it cannot be ſuppoſed that every thing elſe became different in the ſame ſudden miraculous manner: ſo thorough a change would have multiplied the miracle without reaſon: and indeed there are no grounds from ſacred writ to ſuppoſe it: therefore as to their cuſtoms, the eſſentials of their religion, and their manners, mankind continued the ſame as before the confuſion: and whenever they were diſperſed, there they cauſed, and for a long time retained, the manners and cuſtoms, which were common to them all, when they made but one name in the plains of Shinar.

If we meet, therefore, with many cuſtoms, religious, military, and civil, generally practiſed by the inhabitants of Syria and the eaſtern world, and which may be faintly traced in the weſtern inhabitants of Gaul, Germany, Spain, and Britain; if we find monuments of the ſame kind in Africa and Sweden, or ſtill more diſtant regions, we are not to be ſurprized: but to conſider, that mankind travelled from Babel equally inſtructed in all the notions and cuſtoms common to them there, and that it is no wonder if ſome of the deepeſt rooted principles, and the moſt prevailing cuſtoms reached even as far as mankind extended themſelves; that is, to the utmoſt extremities of the earth.

It is therefore impoſſible to draw any arguments of the affinity of one pagan nation with another, from ſuch materials, becauſe there was evidently one general principle univerſally adopted before the diſperſion. A good and a bad genius: a mediator between; the worſhip of the ſun, moon, and heavenly hoſt; of the elements, and of angels or genii, that preſide

* Sir William Jones contends for the Arabic. In the preface to his Perſian grammar, he aſſerts, that the Hebrew, the Chaldaic, the Syriac, and the Ethiopic tongues, are all dialects of the Arabic. From this learned man's ſubſequent writings, there is reaſon to believe he thought otherwiſe before he died.

preſide over the elements: theſe conſtitute the religion of all pagan nations; and this conformity could not have happened, if a general plan of idolatry had not been adopted before the diſperſion.*

After the diſperſion, and after Gomer had led off his family, a new religion (that of Budda) emanated from the former, framed by the Chaldaeans and Indians, grounded on the old, blended with the writings of the ſacred penman and imported into the weſt, by the later emigrations of the Phœnicians or Indo-Scythians; which continued to be the eſtabliſhed pagan religion of this iſland, till the converſion of its inhabitants to Chriſtianity, as will appear from names of deities, of prieſts, ſacrificators, fixed feſtivals, &c. which occur in Iriſh hiſtory, not to be found in any of the northern dialects, or mythology, and which muſt ſtamp a validity on the ancient hiſtory of Ireland.†

The two elder ſons of Japhet, were *Gomer* and *Magog:* Gomer and his family departed weſtward, forming the *Celtic* nation: Magog with his family moved eaſtward from Shinar, mixing with the Dedanites, deſcended from *Chus* one of the ſons of Cham. They poſſeſſed great part of Aſia, from the Caſpian ſea to the Ganges, and from the Perſian gulph to the river Jihoun, that is all Iran or ancient Perſia.

Mirkhond and Khondemir, two Arabic authors of note, tell us, that Japhet had for his ſhare of the habitable globe, *from the Caſpian Sea to the eaſtern extremity* (China) *and all to the North*, and dying in a good old age, left the ſovereignty to Turk, and this is the Japhet Oglan, *i. e.* the ſon of Japhet of the Tartars and Oriental Turks, whom they acknowledge to be the author of their race. (D'Herbelot at Turk.)

The ſons of Magog according to Iriſh hiſtory were Aiteachta, *i. e.* major natus.

Broum, *i. e.* Ce Bacche, or prince Bacchus of Baſtriana.

Eaſru, or Oſru.

Sru.

Tath, &c. &c.

Broum was the Bacchus of the ancients: Scythæ Parthos, Baſtrianoſque condiderunt (Juſtin) ſo called from *Bochtar*, the Eaſt—it was the eaſtern part of Indo-Scythia.

Eaſru or Oſru was the father of the *Oſrhoeni* or Parthians.

* The Chineſe Emperor Kang-Hy, mentions his guardian ſpirit in his will—the ſuperſtition of the Chineſe places Genii every where, over fire, thunder, mountains, rivers, roads, houſes, &c. all have their tutelary Genii.
(Teſtament de Kang-Hy, par J. De Grammont Miſs. a Pekin.

† See my Vindication of the ancient hiſtory of Ireland, ch. xi. of paganiſm in general, and of the pagan religion of the ancient Iriſh.

Oſrou vel Oſrois, cognomine dicto a viro, qui ibi regnavit ſuperioribus temporibus, cum homines qui iſtic colebant in *foedere* eſſent Perſarum (Procopius). On which paſſage, Bayer notes; Perſas vocat, qui tunc quidem Parthi fuerunt.

Sru or Eaſru, appear to be the *Irſhu* of Indian hiſtory. "The *Palli* deſcendants of "*Irſhu*," ſays Mr. Wilford, "have a different language, but perhaps not radically, from "that of other Hindoos: their villages are ſtill called Palli, meaning a village or town of "*ſhepherds* or herdſmen. The city of Irſhu, to the ſouth of the Vindhya mountains, was "emphatically ſtiled *Palli*, and to imply its diſtinguiſhed eminence, *Sri-Palli:* it appears to "be the *Palibothræ* of the Greeks, and the *Palibothri* of the ancients, who, according to "Pliny, governed the whole country from the Indus to the mouth of the Ganges. Orus "the ſhepherd, mentioned in ancient accounts of Egypt, but of whom few particu-"lars are left on record, was, moſt probably, *Irſhu* the Palli, whoſe deſcendants appear to "have been the *Phœnician ſhepherds*, who once eſtabliſhed a government on the banks of "the Nile. The Phœnicians* firſt made their appearance on the ſhores of the Red Sea, "by which we muſt underſtand the whole Indian Ocean between Africa and the Malay "coaſts; Juſtin ſays, that having been obliged to leave their native country (which *ſeems* "*from the context to have been very far eaſtward*) they ſettled near the Aſſyrian lake, which "is the Perſian gulph: and we find an extenſive diſtrict, named *Paleſtine*, to the eaſt of the "Euphrates and Tigris. The word Paleſtine ſeems derived from *Palliſthan*, the ſeat of the "Pallis or ſhepherds."

Now as Iriſh hiſtory carries the Magogian line of their anceſtors, over all theſe countries, and the name *Air-ſha*, and *Ois-ri*, ſignify *royal ſhepherds* in the Iriſh language, and alſo *Pal* or *phal* a ſhepherd, and *Paliſtan* the abode of the ſhepherds and *Pali-bothara*, the dwelling or town of the ſhepherds; it is, I think, moſt probable, that the anceſtors of the Indo-Scythæ, or of the ancient Iriſh, were the *Palli* of India, but the ſtrongeſt circumſtance is, that Inis-phail, or the Iſland of the Palli was one of the moſt ancient names of Ireland.

Aoi failigh, or, *failghe*, pronounced Phali, *i. e.* the country of ſheep grounds, was an old name of that diſtrict of Ireland now called King's county, remarkable yet for ſheep farming. *Palas* is ſtill the name of ſheep-grounds in Ireland.

Pali-piuthar in Iriſh ſignifies the ſons or children of the ſhepherds. (See puithar and dearb-phuithar)—"In the Brahminical hiſtory we read of the emigration of the *Jadavas*, "and

* Monſ. Bailly inſiſts that the Phœnicians were originally Scythians (Lettr. ſur l'Atlantide) he muſt mean Indo-Scythians, or Southern Scythians, according to Sir William Jones.

" and next to them was that of the *Paliputras*, many of whoſe ſettlements were named " *Paliſthan*, which the Greeks changed into Paleſtine or Palaiſtine. As the Greeks wrote " Palai for Pali, they rendered the word Paliputra, by *Palaigones*, which alſo means the " offſpring of Pali: but they ſometimes retain the Sanſcrit word for *ſon*, and the town of " *Palapatrai* to this day called *Paliputra*, by the natives, ſtood on the ſhore of the Hel- " leſpont." (Wilford. Maurice.)

It has eſcaped the notice of theſe learned men, that Sir Iſaac Newton aſſerts Pelaſgus was one of the race of the *paſtor-kings* of Egypt, made fugitives by *Miſphragmuthoſis*, and that he came to Greece with Inachus, Lelex, Oeolus, the old Cecrops, and others, all adventurers of the ſame *paſtor-race*. Fromont is poſitive that the *Pelaſgians* were originally *Philiſtins*. Parſons, in his remains of *Japhet*, ſays, the whole race of Japhet were firſt called *Pelaſgians*. Dupuis thinks the name ſignified ſeafaring men; at leaſt, ſays he, that etymology is as good as *Pelargoi*, from cranes—but he agrees that they were a civilized people, and carried the knowledge of alphabetic writing into *Latium*, an honor Diodorus Siculus gives to the *Pelagi*;* ſo called, ſays Nicolaus D. Ephones and others, from one *Pelagius*, from whom *Pelaſgia* (the old name of Leſbos) and *Peloponeſus*, received their names. Livy and Pliny alſo agree, that the Pelaſgi gave letters to Latium. The name Pelaſgi appears to be of Phœnician origin, פלח *palea*, vel *pale*, agricola, paſtor, inde *Pales* ruſtica dea (Bochart) to which we will add גוי *goi*, gens, a nation or people, forming *palegoi* in Phœnician, and *pail-gui* in Iriſh, a ſhepherd race or people, of which the Greeks formed *pelaſgoi* and *pelargoi*; R. et S. ſive Græci inſeruerint, aut etiam ipſi Poeni, qua epentheſi nil frequentius (Bochart.) The Pelaſgi, by ſome named *Pelagi*, inhabited Arcadia: Homer commends their martial proweſs, their paſtures, and their ſheep, and ſays they were older than the ſun. " Tous les " anciens hiſtoriens s'accordent à dire, que ce furent ces mêmes *Pelages* d'Arcadie, conduits " par Evandre, qui portérent dans le Latium, la connoiſſance des caractéres alphabetiques."

(Dupuis ſur les Pelaſges.) This author then proves, that the *Etruſcans* were deſcended from the Pelaſgoi, and ſurprized to find *Eſar* in the Etruſcan, the name of God, he exclaims, " Il ſeroit aſſez curieux d'examiner comment le culte Indien ſe lie à celui des anciens " Pelaſges, au moins ſous ce rapport, et les fables de la Tartarie à celles de l'Arcadie & " du Latium, comme nous le verrons *bientôt dans la fable de Romulus et de Remus.*" This part

* Diodore de Sicile atteſte, que les *Pelagins* avoient un alphabet beaucoup plus ancien que celui de Cadmus, qui probablement n'a fait que perfectionner un art deja connu, et en appliquer plus particuliérement les élémens à la langue Grecque.

part of Dupuis's work on the Pelaſgoi, we may expect in the next volumes of the Inſtitut National; in the mean time, we will ſhew that *Aoſar*, the old Iriſh name of God, is the *Eſar* or *Aeſar* of the Etruſcans, the *Iſwara* of the Brahmins, and the *Eeſhoor* of the Hindooſtans, and was introduced into Europe by our *Aire Coti*, who bore the ſynonimous name of Pala-goi or Pelaſgi. See *Aoſar*.

Pali-putra may be ſynonimous to the Iriſh Pali-bothra, the town of the ſhepherds, as Ireland was anciently named by the natives *Inis-phail*, or the iſland of ſhepherds or paſture. *Palæmon* was a name of Hercules, otherwiſe *Melecarthus*, which names in Iriſh ſignify leaders of ſhepherds. Παλαιμων ὁ Ἡρακλῆς (Heſych.), the Mileſius of Iriſh hiſtory, who was alſo called *Diodan*. See *Deid*. In the poem of Oſſian, Ireland is properly called *green Erin*, and green *Innis fail*. The latter, ſays Mr. Macpherſon, from a colony that ſettled there called *Falans*—true, and it was the firſt colony that came from the Eaſt, under a ſynonimous name *Coti*, of which hereafter. Mr. Macpherſon does not inform us from whence theſe *Falans* came. Scotland, ſays Doctor Macpherſon, ſignifies a ſmall *flock*—Scotlan means a great or full flock; however, Scotland, with the Doctor's permiſſion, ſignifies the land of the Scoti or Shepherds; in the name, the Doctor diſcovered ſomething of flocks or ſheep, but did not know how to make it out. *Land* is a Northern word, ſignifying a dwelling or abode, and Scot-land, the abode of the Scoti.

The Indo-Scythæ were the deſcendants of Japhet, who in ſcripture is called גדל *gadul* or eldeſt. When the Magogians mixed with the ſons of *Cham* and of *Shem*, as before related, it was natural for them, being the greater body, to diſtinguiſh themſelves as the ſons of Japhet, by the name of *Gadul* or *Gaodal*, a name that has deſcended with them to this day. They alſo called themſelves *Aiteac-coti* and *Aire-coti* or *cuti*, *i. e.* noble ſhepherds, and on their arrival in this country, they named it *Inis-phail* or *Fail*, the iſland of ſhepherds—as they named Cadiz, *Cotineuſa*, *i. e.* Coti-inſe, or the iſland of ſheep paſture, whence *Gadir* its ſynonimous name, as we ſhall ſhew hereafter.

Beroſus, the Chaldæan, ſays, the Indo-Scythæ ſettled on the Indus and Ganges in the fortieth year of Belus, the Nimrod of the ſcriptures. The ſcripture does not inform us, when Nimrod began his reign: ſome date it before the diſperſion; but ſuch a conjecture does not ſeem to ſuit with the Moſaical hiſtory, for before the diſperſion, we read of no city but Babel, nor could there well be more, while all mankind were yet in a body together—but, when Nimrod aſſumed the regal title, there ſeem to have been other cities, a circumſtance, which ſhews it was a good while after the diſperſion. The learned writers of the Univerſal

Univerſal Hiſtory place the beginning of his reign thirty years from that event, and in all likelihood it ſhould be rather later, than earlier. We may therefore place the ſettlement of the *Aire-Coti* or Indo-Scythæ on the Indus and Ganges, about a century after the diſperſion, and there do we find them in the time of Ptolemy, who ſays, they had five towns on the weſt of the Indus, viz.

ARTOARTA,	BANAGORA,
NASBANA,	CODRANA, and
ANDROPANA,	

On the river Indus twelve,

1. EMBOLINA,	7. PARADABATHRA,
2. PENTAGRAMMA,	8. PISCA,
3. ASIGRAMMA,	9. PASIPEDA,
4. TIAUSPA,	10. SUSICANA,
5. ARISTOBATHRA,	11. BONIS,
6. AXICA,	12. COLLICA.

And between the Indus and Ganges, two,

COTTIARA,	COTTIS.

He ſays alſo they ſettled in Egypt, in the country of the *Goniates* and *Proſadites*, and had one city there, called *Scyathis*. The Maſſagetæ, ſays Sir William Jones, ſettled in India, when they were driven out of Egypt.

The Scholiaſt on the Pythian Ode 4. v. 376. ſpeaking of the Colchi, ſays, quia Ægyptiorum Coloni ſunt Σκύθαι *Scythæ;* and theſe, I think, were the *Carians* of Egypt, a name the learned Bochart derives from כר *Car*, ovis, a ſheep, inſula Caris, *i. e.* כרין Carin, agnorum ſeu ovium. vol. 1. p. 376. In Iriſh *Caor* ſignifies a ſheep, the plural is *Caoraith*, and hence may be derived *Mal-caorith*, the prince or leader of the ſhepherds, *i. e. Hercules*, or *Palæmon*, who was called *Melecarthus*, the Mileſius of Iriſh hiſtory. (See Ois and Caor.) Monſ. Dupuis has lately publiſhed a learned diſſertation on the *Leleges*, *Carians*, and *Cretans*, whom he brings from the Euphrates, the gulf of Perſia, and from Babylonia to Phœnicia, from whence they ſailed to Spain, &c. " Les *Cariens*, les Leleges, les Cretois, ces peuplades " nombreuſes, ſi celébres parmi les Grecs. Sorties des contrées voiſines de *l'Euphrate*,

" *du*

" *du golfe Perſique, de la Babylonie, de l'Aſſyrie*, elles s'etoient avancées juſques dans *la* " *Phénicie*, d'où, à l'aide de la navigation, elles avoient porté juſques dans les contrées " *les plus reculées de l'Europe, la religion, les moeurs, les modes caractériſtiques de leur* " *premier pays.*" (Notice des trav. de litter. de l'an. 8. par La Porte Du Theil.) Where are the traces of that religion, manners, and cuſtoms ſo ſtrongly marked as in ancient Ireland?

Dionyſius (Per.) places them on the Penjab of the Indus, by the name of *Ara-Coti*, of whom (as we have already ſhewn) he gives a moſt excellent character for their learning, their navigation, and their manufacture of linen cloth; a manufacture they brought with them to this country, in which they excel all Europeans at this day.

" That the *Indo-Scythæ* came into Egypt under the name of *Auritæ* and ſhepherds, ſays " Mr. Bryant, is evident from Euſtathius (Comment. in Dionys.) and that they ſettled in " Spain is confirmed from Strabo, for they were a known colony from Egypt," (Mythol. v. 3. p. 182.) which perfectly agrees with Iriſh hiſtory. Ariſtotle ſays, the Phœnicians touched firſt at Ireland; and Monſieur Bailly inſiſts that the Phœnicians were originally Scythians. *Auritæ* is certainly the plural of the Iriſh *Aora* a ſhepherd, viz. *Aoraith*, and we learn from Mr. Wilford, " That not only the land of Egypt, and the countries bordering on the Nile, " but even Africa itſelf had formerly the appellation of *Aëria*, from the numerous ſettle- " ments of the *Ahirs* or ſhepherds, as they are called in the ſpoken dialects of India." (Wilford's Egypt and Nile). *Heri* is alſo a ſhepherd in the Sanſcrit, whence Aire Coti, from Aire, care, attention.

In like manner the Indo-Scythæ or Aire Coti, named *Gadir* or Gades, *Coti-inſe* or *Cotinſe*, and *Aorithe*, the iſland of ſhepherds or flocks, which the Greeks turned to *Cotinuſa*, and *Erythia;* the laſt had nothing to ſay to the Erythrean Sea, or Tyrians from it; that was gueſs work of Pliny and Stephanus, though true;

Gadir prima fretum ſolida ſupereminet arce
Attollitque caput geminis inſerta columnis.
Hæc *Cotinuſa* prius fuerat ſub nomine priſco,
Tarteſſumque dehinc Tyrii dixere coloni.
(Avienus Deſcr. Orb. v. 611.)

Cottæo-briga, (in Iriſh Coti-brugh, the abode of the Coti) was an ancient city of Spain, in Luſitania, in the country of the Vettoni, according to Ptolemy.

Gadir

Gadir had certainly the ſame ſignification, as we learn from Plato. In that confuſed and fabulous account of the Atlantis, he ſays, "The Atlantis was a large iſland in the Weſtern "Ocean, ſituated before, or, oppoſite to Gadir. Out of this iſland there was an eaſy paſ- "ſage into ſome others, which lay near a large continent, exceeding in bigneſs all Europe "and Aſia. Neptune ſettled in this iſland, (from whoſe ſon Atlas its name was derived) "and divided it among his ten ſons. To the youngeſt fell the extremity of the iſland called "*Gadir*, which in the language of the country ſignifies, *abundant in ſheep.*" (Timæus.) Here again we have the Iriſh *Aodhaire*, flocks, ſhepherds, derived from the Phœnician and Chaldæan עדרי *ghadari*, or, *Adari*, a ſhepherd, a flock: עדרא *adara* grex; עדרי רעי *adari rai*, gregem paſcit (See p. vi.) (ע Ain ſounding ſometimes as A, ſometimes as Gh.) Nempe ע expreſſo per G. עדר *geder* vel *gadar*, eſt grex ovium et caprarum—itaque *Catria* eſt inſula gregum (Bochart.) See *Ceat*, ſheep, and *tria*, habitation, ſettlement. In the Thibet *tri*, Hindoſtan *thour*, place, ſtation. It was alſo in this iſland the poets feigned *Geryon* to have dwelt, whoſe *herds* were ſtolen by Hercules. We have ſhewn in the Vindication, that the ſhip of Hercules was named *Grian*, or the Sun, whence the fable. Miles was alſo a name of Hercules. *Miles ſeptentrionale eſt, notitior ſub Herculis nomine* (St. Jerom. T. 1. Col. 672.) *Miles* eſt une conſtellation ſeptentrionale, qu'on connoit ſous les nom *d'Hercule* (Rel. des Gaulois)—and this can be no other than the *Mileſius* of Iriſh hiſtory, a leader of the *Aire Coti* from Egypt to Spain, and from Spain to Ireland. In the Malabar *Eideyer*, a ſhepherd. (Sonnerat.)

In like manner the Iriſh *Ceut*, *Keut*, a ſheep; *Coti*, flocks, and with the ſervile S, Scoti, Ch. קוטי *Kut*, Ar. قوط *Kut*, a flock of ſheep. The Scythian Sacæ are of the ſame origin, ſo named from Shea, in Iriſh ſheep, whence Shealan or Sealan, a ſhepherd's hut. Ar. شوي ſhawa, ſheep. And wherever the Indo-Scythæ, *i. e.* Phœnicians, fixed, we read of the Coti, for which reaſon Martiniere in his Lexicon of ancient geography at the word *Cotieri*, refers the reader to *Scythes*. Some Aire Coti ſettled in the Alps, in an expedition from Ireland, under Dathi, (A. D. 438.) who was killed by lightening according to Iriſh hiſtory, and his army never returned.* Dathi went to the ſupport of his countrymen, who had been long ſettled there. Theſe are the *Alpes-Cotiæ*, ſtyled by Procopius Σκοτιαι (De Bello Goth. L. 2. p. 451.)

* This *Dathi* is miſtaken by ſome Iriſh hiſtorians for *Fearadac*, who conquered from Iran to Helpa or Calpa, in the weſt of the weſt, *i. e. Iar-Eorbo*, in like manner ſpeaking of *Ugan-mor*, or the great navigator; he was a chief of Iran, A. M. 4606, according to the annals of the four maſters. *Ugone mor righ Eireann agus IARTHA EORBA go Muir Toirrian.* Ugan mor, king of Iran and all the weſt of the weſt, and from the Tyrrhenne Sea. Weſt of the weſt is an expreſſion uſed by the Arabs, and by the Prophets, to ſignify far to the weſtward.

p. 451.) Procopius lived about the year 527, in the reign of Juſtinian. The Pater noſter of theſe Alpes-Cottiæ is literally Iriſh.*

The Japhetans and Cuſhites gloried in the name of ſhepherds. Nimrod ordered himſelf to be called *Alorus*, as the Greeks wrote it, that is, ſhepherd of the people, in Iriſh *Eile-aora:* he gave out, that he was born to be a protector and guardian, or, as it is related from Beroſus, *he ſpread a report abroad, that God had marked him out for a ſhepherd to his people.* (Abydenus ap. Euſeb. Chr. p. 5.)—" That ſaith of Cyrus, He is my *ſhepherd*, " and ſhall perform all my pleaſure. Thus ſaith the Lord to his anointed, to Cyrus, whoſe " right hand I have ſtrengthened to ſubdue nations before him."

The ancient Iriſh or Aire Coti, muſt have been well acquainted with the family of Cuſh, for they called Nimrod the ſixth ſon, *So-purnach*, or, the mighty hunter, a word now grown obſolete, viz.

CUSH.

1. Fedel,
2. Peleſt,
3. Ephicc,
4. Uccat,
5. Sadhal,
6. So-puirneach or the mighty hunter.

In the Pehlvi or ancient Perſian پیرانه *piranah* ſignifies a hunter, *zu-piranah* a mighty hunter—and the ſons of Cuſh were,

1. Seba,
2. Havilah,
3. Sabtah,
4. Raamah,
5. Sabtecha,
6. Nimrod.

And Cuſh begat Nimrod; he began to be a mighty one in the earth. He was a *mighty hunter* before the Lord; wherefore it is ſaid, even as Nimrod the *mighty hunter* before the Lord. (Gen. ch. x. v. 6, 7, 8, 9.)

Another name the Aire Coti took on themſelves was *Cael* or *Gael*, ſynonimous to the firſt, whence Cael-duine, men of the flocks, ſhepherds, turned by the Romans to Caledonia; or Cael-dún, the ſtrong holds of the Cael. See *Caladh*. In Arabic خايل *Khael* and كعل *Kaal*, hence the Scots and Iriſh write either *Gaelac* or *Gaodhalg*, to ſignify the Iriſh or Erſe. And from خايل *Khael* may be derived اقيال *akiyal*

* See Oratio Dominica plus centum linguis, and the Oratio Dom. in diverſas omnium fere gentium linguas; J. Chamberlayne. Amſterdam, 1715. See alſo my Iriſh Gram. ed. 8vo. p. 56.

akiyal a name of the Hemyrit Arabs; they are one of the moſt noble of the tribes of Arabia Felix, and their Kings, before Mahomet, were very powerful. *They had a language and alphabet or character, different from the other Arabians, which has been long loſt.* (Richardſon.) This tribe may have been a mixture of our Indo-Scythæ with the *Omanites* of Arabia Felix of the Perſian gulph, the *Fir d'Oman* of Iriſh hiſtory.

After the diſperſion, continues Iriſh hiſtory, the Gaodhal or Gael, that is the Japhetans or Magogians, wandered about the plains of Seinar, where *Phenius Pharſai*, alias Phenius Pharſaid the interpreter, ſet up ſchools of inſtruction, and attempted to recover the *Goirtighearn*, the primitive tongue. Goirtighearn, the univerſal language before the confuſion of tongues, (Keating, O'Brien, Shaw.) Ch. & Armenian גרת *gart*, radix arboris et cujuſque rei, ut prudentiæ (Caſt.) *Ghern*, lingua (id.) goirtighearn, the radix verborum; the tree was the metaphor of literature, of which hereafter. Could any thing have been more natural or more neceſſary, than that a mixture of people, finding a confuſion of dialects, ſhould think of reforming a language amongſt them, that they might underſtand each other?

Fenius armed ro bai fis na farſaigbi, Oga, i. e. *fogaltai ar fhis è ro fogail in ſceal fo ilcenula in domain, do foghla na mbearla fariſean* i. e. *farriſt, focal Greacda, Divus a deir ceirt Latin*, that is, Fenius, our anceſtor, or rather primitive anceſtor,* learned in antiquity, was *Oga*, an explorer of wiſdom; he wrote the genealogy of the world, he taught the *(fariſean)* pure (the golden) language called in Greek *farriſt*, in true Latin *Divus*. This paſſage is taken from the Book of Ballymote, an ancient MSS. which agrees with what Athenæus ſays of *Phœnix, phœnicia lingua ſcripſerat res patrias.*—Fariſean, is the Ch. פרוסן *pharuſon*, aureum; and *farriſt*, I preſume, is the Greek φέριστος optimus, excellentiſſimus. When Cadmus came into Beotia he dedicated a temple to *Oga*, that is, to Minerva. Lacedemon erected one to Oga near his city. Monſieur Fourmont diſcovered it after much ſearch—and on the end of a ſtone he diſcovered the inſcription ΓΑΙ. Ogai, to Oga.

The name *Pharſi* ſhews it to be original, from the Chaldee פרש *pharas*, explicare, explanare, whence *Pharas-focal* or *Foras-focal*, as now written, in Iriſh, ſignifies a Lexicon, an Etymologicon; and *Faunus* was another name of Thoth, or Phœnix, the ſecond ſon of

 Agenor,

* *Armed*, adjective of *arm*, origin, root, ſtock, ſynonimous to *Athair*. Ar. ارم arum. *i. q.* عنصر atr. ſtirps, origo. Ch. ארם aram & עתר atar, the ſame.

Agenor, whoſe firſt ſon Cadmus is ſuppoſed to have taught the Greeks; hence theſe names were adopted in after ages, for no ſuch perſonages exiſted.

Iriſh hiſtory then ſays, that their anceſtors led by Nial, ſettled in Egypt, that they ſailed the fleets of Pharaoh, and that they were at *Caper-Cheroth* or the village of Cheroth, at the time the Iſraelites croſſed the Red Sea, which Moſes ſays was performed at *Pi-h'Cheroth* or the haven of Cheroth.* They add, that they offered to tranſport the Iſraelites acroſs the Red Sea, which was not accepted, probably that the miracle of the paſſage might be the greater; but this offer appears to have laid the foundation of friendſhip between them and the Iſraelites, for when the Gaodhal were ſettled at Bethſan or Scythopolis, in Paleſtine, (or Palliſthan, the country of the ſhepherds) the Hebrew writers notice, that they lived on friendly terms with the inhabitants of Bethſan, from them named *Scythopolis*, in the time of the Maccabees (2d Maccab. c. xii. v. 29.)

The Fir Bolg or Bologues, a fierce and warlike people, were ſeated at the mouth of the Indus. To the weſt, on the Perſian gulph, were the *Dedanites*, and on the oppoſite ſhore were the *Omanites;* with each of theſe the Indo-Scythæ mixed, recorded in Iriſh hiſtory under the names of *Fir Bolg*, *Fir D'Oman and Tuath-Dadan*, or the Haruſpices of Dadan.

Ebn Haukal, an Arabian traveller of the tenth century, then found theſe people in the ſame ſituation. This valuable author has been lately tranſlated into Engliſh, by Sir William Ouſeley: from this mixture were formed the ancient Perſians. Perſas eſſe originitus Scythas (Amm. Marc. Plinius, &c.) and this mixture formed the Pheni of the Iriſh, and the Phœnicians, of Grecian hiſtory.

Mr. Pennant, in his View of Hindoſtan, places a great body of the Bologues three degrees weſtward of the Indus, in the country of Makran, at the head of the Nethink river—this is ſtill within the territory of Indo-Scythia: but Ebn Haukal found ſome at the mouth of the Indus, to the eaſtward of it. The character given by Haukal, and all the Arabian writers,

* Hence alſo they might have been named Scuthi and Sacæ, that is, ſailors, ſhipmen, from ſcut or ſcud, a ſhip. Ch. & Heb. שחו Sachu, שחות Sachut, natatio. Syriac סחא Sacha, natavit. (Vindication, Introd. p. xxvii.) Nial was the leader of this great flock of ſhepherds into Egypt. נהל nahal, duxit paſcendi cauſa, ut paſtor gregem. *Nial ſachuta uiginge Pharaoh*, Nial ſailed or navigated the (uiginge) fleet of Pharaoh; not underſtood by the wretched tranſlators, muſt have been read by them, *Nial ſchuit ingheā Pharaoh*, Nial married Scota, daughter of Pharaoh. *Uiginge*, a fleet of ſhips, is a very ancient word, from *uige* a ſhip, and *inge* many. Hence *Ogoe*, the Phœnician name of Neptune, and the *Ogyges* or Noah of the Greeks. In the Scandian *okga* a ſhip, and hence the old Latin *hucca* a ſhip, and the Iriſh *ucca*, *huka* a fiſhing ſmack, in the ſouth, Egyptian *Ogoi*, and Egeou / Eghjeou } a ſhip (Kircher) *Goi*, a ſhip (Woide Egypt. Dict.)

writers, of theſe Bologues, perfectly agrees with that given of the Bolg of Iriſh hiſtory, by Iriſh writers, viz. of having been ferocious, quarrelſome, and robbers.

In the vicinity of the Bologues were the race of Omarah, who were remarkable pirates, (Ebn Haukal, p. 118.) a name apparently preſerved in the Iriſh language, viz. *fomarah*, a pirate: F. is the ph. of the Egyptians, the פי phi. of the Chaldæans and ف F. of the Arabs, which Golius names, particula inſeparabilis, of which there are many examples in the Iriſh language.

Our Aire Coti at length left their Aſiatic dominions—they ſailed, ſays their hiſtory *ó cuan Eigipt*, from the Egyptian harbour. Keating, being ignorant of ancient geography, tranſlates this, from the mouth of the *Nile*—the Egyptian harbour is evidently the *portus Egyptiacus* of Tyre. From the Odyſſey we can collect, that there was ſo frequent commerce between the Egyptians and Phœnicians, that the principal harbour of Tyre was named the Egyptian. Portus geminus, unus Sidoni objectus, alter Ægypto, (Curtius.) Adhuc opulenta Sidon, antequam à *Perſis caperetur*, maritimarum urbium maxima, (Pompon.) Aprés que Tyr fut parvenue au degrè de ſplendeur, ſon principal port fut appellé le port Eygptien. From the Egyptian port they ſailed down the Mediterranean, colonizing Malta, Sicily, and Crete, and at length ſettled at Gadir (or Sheep iſland) in Spain.

Sicily was named *Guthia*, that is, land covered by the ſea at high water, ſalt marſhes, whence *Guata* an old name of Waterford. Ch. גוטא guta. Ar. غوطه Gutah, terra molſior, aquis irrigua, (Gol.) Caorith, (now Crete) the pl. of *Caor*, a ſheep, or ſheep iſland. και ἔσται Κρητη τομὴ ποιμενων & erit Creta paſcuum paſtorum, ſynonimous to which Paleſtina (or *palas-tan*, the country of ſheep) was called *Keritha* by the Arabians. In Giggeio קרתא *Keritha* Arabibus, eſt Palæſtina regio: id ipſum erat כריתן *Creth* Syris, & incolæ Hebræis dicuntur *Crethi* vel *Crethim*. (Bochart.) *Maolat*, now *Malta*, from its abounding with limeſtone, and other cements, from *Aol*, lime, cement; *aolam* to lime or cement, and with the prefix *Maolat*, cement, מלט *melet*, *i. e.* cæmentum ex calce et arena. Et Arabicè מלאט *milat*, id ipſum ſignificat, & apud Talmudicos, מלטא *melata* pro incruſtatione occurrit. Quin & Syris *Malta* limi vel bituminis erat ſpecies, (Bochart). Melita, Phœnicum ibi colonia & ſermo Semi-Punicus, aut *Arabicus* potius, (*id. ib.*) See the Punico-Malteſe collated with the Iriſh in the ſecond vol. of my Collectanea. From *Aol*, cement, aolam, to lime, to cement, P. يلم *yelum*, glue, iſinglaſs, &c. *

Others

* Some ignorant pretenders to Iriſh Antiquities have aſſerted, that the old Iriſh had not the art of building with ſtone and mortar. See Criadh.

Others came down the Euxine into the *Aoi-go* or Ægean ſea, ſo called by them, ſignifying in their language, a *ſea full of iſlands*, and from thence to Spain, and to the Weſtern Iſles. One colony was led by *Nemed*, which ſettled in Africa. The *Sacæ* of Armenia ſoon followed, and theſe muſt be the Britons Dr. Stukeley alludes to. "The Britons themſelves, ſays he, from their firſt plantation here under Tyrian Hercules, by Phœnicians from the Red Sea and Arabia, had been ſecluded many ages from the reſt of the world, and as their plantation took place *before Gaul was peopled*, there was therefore the leſs chance of their learning from the reſt of the world, any thing more than what they happened to bring with them." (Memoir read to the Society of Antiquaries, 3d. Dec. 1761.) And, the Doctor giving an account of a glaſs urn, diſcovered in the Iſle of Ely, in 1757, obſerves, "That the ancient inhabitants of Britain, having the art of making glaſs, is a ſtrong preſumptive proof, that *Britain was originally peopled from Tyre;* that he readily diſcovers the Erſe and Iriſh to be the remains of that old race, who built Abury and Stonehenge, and are buried in the magnificent barrows around there." This agrees with the Saxon Chronicle concerning Stonehenge, wherein it is ſaid, it was built by Iriſhmen. In a former work, we have ſhewn, that the Iriſh for glaſs, viz. *gline*, is Phœnician, and not Celtic or Britiſh; and we may here add, that *Sioda* is Iriſh for ſilk or taffety, for which *Saide* or *Sidon* was famous: in like manner *Indic* or *Indian*, is an obſolete word for linen, ſignifying they learned the art of the Indians. And in Britain they remained till driven thence by the Walſh or Celtæ, when they were confined to *Britannia parva* or Ireland, and to Scotland. In their way from Spain to Britain, they colonized Ireland, for which we have the authority of Ariſtotle.—Ad Gallovidiam vel Gallovaniam Scotiæ provinciam quod attinet; ex Hiberniæ vicinia, frequentibuſque Hibernorum in Scotiam, præcipué verò in Gallowaniam, freto ab Hibernia tantummodò disjunctam, excurſionibus credere eſt, Scotiæ Gallowanos, ex *Gallecia* in *Hiſpaniâ*, Hiberniæ Gallowanis nomen ſuum indidiſſe (S. Bocharti de Ant. Goſſelini Veterum Gallorum. Hiſt. judicium. p. 1181. v. 3.)

Of this Aſiatic colony there does not remain one family pure or unmixed; they intermarried with Walſh or Britons, and with the Danes and Norwegians, and thus introduced a Scytho-Celtic dialect, ſo different from the Punic, we find in MSS. written ſo late as the tenth century, that not one Iriſhman can underſtand them. Cormac, archbiſhop of Caſhel, lived at that period; he bewails the inattention of his countrymen to their old language; it is to that author we are indebted, for the greateſt part of the mythology of the pagan Iriſh, which we find ſo different to that of the northern nations, and ſo conformable to that

of

of the Chaldæans and ancient Perſians or Parſi, as leads us to aſſert, they were identically the ſame, and thus ſtamp a validity on the ancient hiſtory of this country. By *traffic* with the Phœnicians, it could not have taken place. " Many examples might be adduced to " ſhew, that the language of a country is never totally deſtroyed, but by the annihilation of " its inhabitants, nor materially changed, but by the amalgamation with ſome other people; " indeed, all over the world, children endeavour to ſpeak like their father, and it may be " preſumed, that they ſeldom fail in the attempt." (Ellis, Specimens of the early Engliſh poetry.) The language of a country, moſt aſſuredly, is never entirely deſtroyed, but it is ſo mutilated by innovators, as to become almoſt a different language, even the ſyntax is altered by them. *Hibernia ab initio ab omni alienarum incurſu libera permanſit*, ſays Camden; that is not true, let us hear their own hiſtorians.—" The Danes and Norwegians landed in all " parts of Ireland, and Turgeſius, king of Norwegia, was proclaimed king of Ireland;—his " forces ſwarmed in all the harbours; they overran the country ſo, that *all* Ireland was in " their hands. They placed a lay abbot in every cloiſter, and quartered the ſoldiers in " every houſe. No more then the renowned ſchools, no more univerſity or academy, nor " college for learning in all the land." (Keating. M'Curtin, &c. &c.)

This accounts for the great change, which muſt have immediately taken place in the old Iriſh language, not ſo with the Saxon in England.—" William the Norman's troops bore a " very ſmall proportion to the whole population of the Iſland; and, conſequently, they could " not have been ſafely ſcattered over the country, but were, of neceſſity, collected into " garriſons, ſo as to form at all times the elements of an army, which it was the object of " the feudal ſyſtem to connect and perpetuate. There were, therefore, two claſſes of per- " ſons, whoſe reſpective languages could not be immediately affected by the conqueſt: " theſe were the Norman nobles, and the Saxon peaſants. The firſt, immured in fortified " caſtles with their families, anxiouſly preſerving their original connection with France; " aſſociating only with their own countrymen at the ſtated feſtivals, when they repaired to " the court of their ſovereign, and too haughty to converſe with their vaſſals, retained the " excluſive uſe of the French language to a later period. The ſecond, or *uplandiſh men*, " as they are frequently called, (the cities being uſually ſituated in plains) having little in- " tercourſe with their foreign maſters, continued for ages to preſerve the Saxon ſpeech with " very little alteration, and in many provinces retain it to the preſent day." (Ellis in his ingenious hiſtorical ſketch of the riſe and progreſs of the Engliſh language.)—Had the author

author intended to have aſſigned the cauſe, that the Engliſh language is not more uſed in Ireland, he could not have aſſigned one more juſt and true.

During the uſurpation of the Danes and Norwegians, the pure language of Ireland was preſerved in books, of which the enemy took away or deſtroyed a great many. On the expulſion of theſe northern invaders, the Iriſh endeavoured to recover their ancient language. Schools were opened in all parts of the iſland, gloſſaries were formed, ſome of which have reached our time, and by theſe we are enabled to ſay with certainty, what the language was, and how it differed from the modern Iriſh.

The ſame innovation took place in Scotland, and hence the Indo-Scythian language of both countries became an Indo-Celtic, or Scytho-Celtic, as it remains at this day. Languages expire as nations decay.

With theſe northern alliances, came thoſe tales of northern foundation, worked up on the baſis of the Iriſh name of Oſſian, and by theſe alliances the tenets of the Indo-Scythian religion were partly introduced into the north. *Aodan*, the name of the ſun, as a deity, became *Odin; Aoſar*, another name of the deity, and *Draoi*, a wiſe man, a prophet, a ſorcerer, became *Aſar* and *Diar*, the miniſters of Odin, and at length gods, and were worſhipped as ſuch. See Aoſar, Draoi, in the following Proſpectus.

The Iriſh poems have none of that wild barbarous fire of the northerns; all that I have ſeen are moral, replete with Oriental imagery: take, for example, the poem tranſlated and publiſhed in my Grammar of the Iriſh language, 4to. 1773, entitled 'Inſtructions to a 'Prince,' by Mac Daire, addreſſed to Donagh, ſecond ſon of Brien Boirmh.

Tho' numerous thy houſehold, impart not thy ſecrets to many: not every one, that ſlumbereth in the palace of a prince, is fit to be intruſted with the ſecrets of ſtate.

Puniſh the robber with ſeverity; encourage men of ſcience with liberality; in all your converſations with men, let your countenance be ſteady, calm and ſerene.

Be this my inſtruction particularly attended to; without juſt cauſe wage not war: yet leſt thou be eſteemed at nought, put not up with inſults for the ſake of peace.

Be ſlow in promiſes, but thoſe thou haſt made, perform. Humble the proud, protect the weak, puniſh the wicked, and promote harmony among thy ſubjects; this is thy duty.

Unleſs thou walkeſt in the right way, little will it add to thy praiſe, that thou art ſweeter than the bloſſoming lime, and ſtronger than the oak, the king of the woods.

Make thou, theſe precepts thy guide; if not, vain will it be to thee, that thy neck is whiter than the lilly of the valley.

Or

Or that thy boſom is proof againſt the ſword, and thy ſide againſt the ſpear, or thy ſinewy knee never knew to bend to the foe, or thy body was active in the field.

But if theſe inſtructions be purſued, O prince! thy praiſes will not be confined to me alone: thy florid countenance, and thy gallant deeds, will be the theme of every bard.

Thy ports will be crowded with the ſhips of the merchant. The ſailor ſhall not dread the ſtorm; and the vaſt ocean ſhall rejoice to bear thy fleet along.

The very bees of the woods, the fiſhes in the ſilver ſtreams, and the deep cheſted oxen of the plains, ſhall join in one conſent of praiſe.

Compare the foregoing with the Poem of Old ZOHAIR, *tranſlated from the Arabic, by Sir* WILLIAM JONES, *and publiſhed in* 1783.

He who keeps his promiſe eſcapes blame: and he, who directs his heart to the calm reſting place of integrity, will never ſtammer nor quake in the aſſemblies of his nation.

He, indeed, who rejects the blunt end of the lance, which is preſented as a token of peace, muſt yield to the ſharpneſs of the point, with which every tall javelin is armed.

He, who drives not invaders from his ciſtern with ſtrong arms, will ſee it demoliſhed; and he, who abſtains ever ſo much from injuring others, will often himſelf be injured.

He, who ſhields his reputation by generous deeds, will augment it; and he, who guards not himſelf from cenſure, will be cenſured.

He, who confers benefits on perſons unworthy of them, changes his praiſe to blame, and his joy to repentance.

He, who poſſeſſes wealth or talents, and withholds them from his countrymen, alienates their love, and expoſes himſelf to obloquy.

From Spain, our Aire Coti ſailed to *Bruit-tan*, or the country of Tin, touching at and colonizing Ireland or Iran, in their way; and to Iran the greater part returned, when expelled from Britain by the Walſh or Gomerites, as before obſerved. Lhwyd, the great Walſh antiquarian, had ſtudied the Iriſh language, and written a ſhort dictionary of it,—partial as he is to his countrymen in many reſpects, he acknowledges, that from the ancient names of mountains and rivers of Britain, he is poſitive, the Iriſh muſt have inhabited Britain before the Walſh, becauſe, ſays he, ſuch names are not to be found in the Walſh language, but all are familiar in the Iriſh.

Britain received its name from the Iriſh *Bruit*, lead or tin. *Caor* and *Luaidh* are ſynonimous names for thoſe ſemi-metals; each name ſignifies fuſion. *Caoran* is the diminitive of

Caor, and *mallai* is a merchant; a forum nundinæ, in compound *Caoran-mhallai*, (Caoran-wallai) *i. e.* Tin merchants, may have formed *Cornwall*, ſo remarkable for its tin mines.

The ancients do not clearly diſtinguiſh between duſt and gold duſt, or between tin and lead.

In Heb. אפר apher, Ch. aphera, cinis. pulvis. Nam עפר apher, pulvis, terra etiam, aliquando vocatur אפר apher, cinis (Buxt.) The root, ſays Bate, is פר *phar*, to break.—I am duſt and aſhes, Gen. 18. 27. hence in Eccleſ. 12. 12. עפר is put for *man*, a word preſerved in the Iriſh *fear*, phar, a man—*fearann* land, earth, as compoſed of particles of duſt.

In Celticis aliquot ſunt, quas, quia *plumbo* abundant, uno omnes nomine Caſſiterides appellant. (Mela.)

Sequitur natura plumbi, cujus duo genera, nigrum atque candidum: pretioſiſſimum candidum a Græcis appellatum caſſiteron. (Plin.)

Stannum veteribus plumbi ſpecies. (Bochart.)

Bruit is the Phœnician and Chaldee אברת *abrut*, anſwering to the Hebrew עפרת *Hophret*, plumbum, ab עפר haphar, pulvis, vel ex בער *bahar*, *ardere;* quód facillimè ardeat, liqueſcat, & metalla alia liquefaciat; vel deniquè ex עבר *habar*, ardere, excandeſcere. The laſt explanation perfectly correſponds with the Iriſh Bruit—whence *bruithean*, great heat; *bruitheoir*, a refiner of gold, ſilver, or other metal.

Hence *Bruit-tan*, the country of lead and tin. *Caor-tan*, the ſame.—Stannum reperitur potiſſimum in Danmonicis, (Cornwall) & vicinis inſulis: plumbum in *Coritanis*, (Plin.) *Caor* is of the ſame meaning, great heat, fire, fuſion, a thunderbolt, &c. conſequently the Chaldee *abrut* is not derived from עפר *hephar*, duſt, but from בער *bahar*, ardere. O that my words were graven with an iron pen, and (עפרת *haphret)* lead, on a ſtone for ever, (Job. 19. 24.)—And from the Iriſh word *Tin*, to melt, to fuſe, in Hindooſtanee *taona*, comes the Engliſh word tin, for that metal. In the Arabic, we find ابرة *abarut*, plumbum, item Ch. אבר *abar* (Golius.) انك anuk, lead, (Rich.)

Lead is one of the moſt imperfect metals, and moſt eaſily fuſed; the old Iriſh called all metals, except gold and ſilver, by a name ſignifying *droſs*, viz. *neghed*, and braſs is expreſſed by *tre-neghed*, or three metals, being a mixture of copper, iron, ſpelter or zinc; of this metal they made ſwords, celts, ſgians or knives, coopers adzes, chiſſels, &c. which are now found in the bogs, together with the moulds in which they were caſt: نخجد *nakhghud* is the

the Perſian word for droſs of metal, and ſometimes it is put for metal; in Arabic نحاس *nuhs* is braſs.

Hence Agha-t'enegat, the ford of minerals, on the brook, which runs from the gold mines in the county of Wicklow, in which brook, tin ore, copper ore, iron ore, and gold in lumps and duſt are found.—*Aonac*, tin, lead, is not very different in ſound from *enagat*. *Aonac* is the Chaldee אנך *anac*, ſtannum, plumbum, Arab. انك *anak* plumbum, ſtannum, (Gig. Gol.) a word Theodotion derives very properly from אנך *anac*, to fuſe, as the Engliſh word *tin* is derived from the Iriſh *tein* fuſion. From the great traffic the ancient Iriſh had in tin and gold, *aonac* came to ſignify a *fair*, a mart; and from *caidre*, commerce, *caidre-aonac*, an emporium; *caidreab*, fellowſhip in traffic; whence *Cadreanak* in Plautus, the name of Carthage. *Aurum quoque quo abundat inſula*, ſays Gerald of Wales, ſpeaking of Ireland, for which materials their ports were more reſorted to than thoſe of Britain, in the days of Tacitus, *melius aditus portuſque per commercia et negotiatores cogniti;* (Vit. Agricolae). In an ancient Iriſh MSS. named *Leabhar Lecan*, it is ſaid, that Tighermas, king of Ireland, introduced dyeing of cloths with purple, blue, and green, and that he was the firſt, that refined gold, and the name of his refiner was *Inachdán*, that is, ſkilled in the art of fuſion—*Inacdan ainm an cearda ro bearbhan aphoſt, agus i Foarbhi irrthir 'Laiphir ro bearbhan, i. e.* Inachdan was the name of the artiſt, that refined the gold, and the place where the gold was refined was Foarvi. *Afoſt* is the Ch. אופז *auphaz*, gold. (Dan. c. 10. v. 5. Cantic. c. 5. v. 11.) Arab. فضة *fezzet*, ſilver, Ch. פז *phaz*, pure gold, אפר *aphir*, Arab. عفر *afur*, gold duſt.

Bearbhan, to refine, may probably be the root of פרוין *parvain* in the ſcriptures, 2 Chron. c. 3. v. 6. where it is written *Parvaim*, *i. e.* Syra & Phœnicia flexione *Parvain*, (Bochart) which ſome have imagined was *Peru* in the new world. *Et texit domum et aurum, aurum Parvaim*, which, here, apparently ſignifies no more than pure or refined gold.

By the Iriſh name for this mixed metal, called braſs, it is apparent that they imported it from Aſia, and from the ſwords and implements* found in the bogs, together with the moulds they were caſt in, it has been proved by the King's aſſay maſter of the mint, that it is compoſed of ſpelter, iron and copper. It is of a colour not unlike gold, and often miſtaken for it. *Ariſtotle* ſpeaks of having heard of an *Indian* copper, which was ſhining and pure, and free from ruſt, and not diſtinguiſhable in colour from gold; and he informs us,

* Swords, heads of ſpears, hatchets, chiſſels, gouges, bridle-bits, headſtalls for horſes, which are engraved in my Collectanea, vol. 4. The report of Mr. Alchorn, his Majeſty's aſſay maſter, may be ſeen in the Archœologia, V. iii. p. 555.

that amongſt the veſſels of *Darius* there were ſome, of which, but for the peculiarity of their *ſmell*, it would have been impoſſible to ſay, whether they were made of gold or of copper. This account is very deſcriptive of *braſs*, which always emits a ſtrong and peculiar ſmell, as the implements found in the bogs do, and they are alſo free of ruſt.

Among the magnificent preſents of gold and ſilver veſſels, which *Artaxerxes* and his counſellors gave to *Ezra*, for the ſervice of the Temple at Jeruſalem, there were twenty baſons of gold, and but two veſſels of *yellow* ſhining copper, precious as gold, or, as ſome render the words, reſembling gold. (Ezra, viii. 27.)

I have been prolix on this article, becauſe Pliny and Strabo aſſert that the Indians had no copper, and without copper, braſs could not have been made. The learned prelate, Dr. Watſon, biſhop of Landaff, in his Eſſay on *Orichalcum*, (Mancheſter Tranſ. v. ii. from which I have extracted the foregoing article) ſhews, theſe authors contradict themſelves. The Iriſh names for copper, viz. *umha*, and with the prefix *t'umha*,* and *bán*, are evidently the *tumba* of the Hindoos, and the *Pán* of the Idumæans. *Crón-bán*, that is *red copper*, is the name of the copper mine in the vicinity of the gold mine, in the county of Wicklow. פנא *Pana*, a town of Idumæa, was celebrated for its copper mines; *Ville celebre en Idumæa par ſes mines de cuivre;* (Gebelin, v. viii. p. 26.)† *Pan-gæus* Thraciæ mons, ubi metalla reperit Cadmus. Pliny ſays it was gold, but more probably red copper. The weapons of the ancients were all of braſs, for although they had iron, it being a metal difficult to be extracted and fuſed, they only mixed ſuch a quantity with the copper as to harden it. Goliab had an helmet of braſs. The ſpears of the Luſitanians, ſays Strabo, were pointed with braſs. The Cimbrians and Gauls had braſs for their weapons. The Danes made their ſhort ſwords, arrow points, and knives, of braſs. (Wormius, Mon. Dan. 48.)

The CALEDONIAN heroes of OSSIAN ſhone in poliſhed STEEL!!!

With great deference to the learned Bochart, I would derive *Luſitania* from the Iriſh *Luai-ſtan*, the country of lead; for Pliny informs us, that diviſion of Spain called Luſitania, now Portugal, beſides the gold and ſilver, which rolled down with the ſands of the Tagus, abounded in mines of lead, whence the inhabitants of Meidabriga, now Armenha, are by him

* Coire túmha an Daghda, the ſacred braſs caldron of Daghda, the Iriſh boaſt of having brought with them from the Eaſt. This is the Daghda rath of the Brahmins, in whoſe language *curray* is a caldron, in Hindooſtanee, *chirzoa*. See Coire.

† The owners of Crón-ban mines have preſented ſome copper to the Muſeum of the Dublin Society, of red and yellow colours. Crón, ſignifies red; as cron-ith, red corn, *i. e.* wheat.

him denominated *Plumbarii.* Bochart derives it from the Phœnician word לז *Luz*, an almond; but almonds are not peculiar to Portugal, they grow in all parts of Spain; lead was to be found in few. *Tania* may be derived from the Iriſh tan, vel, ſtan, a country, region, abode; from *tanaim*, to dwell; from the Arabic طنا *tana*, manſio, habitavit, & *ſtan* from ستان *ſtan*, the participle of استانن *iſtauden*, to ſtand, to reſide, dwell, place, fix; a word, no doubt, that had been in uſe with the Oriental nations,—*nam Arab.* & *Hebr.*—*hæ duæ linguæ & Syra ſunt ex una familia*, as Aben-Ezra quotes from *Gaon*; however, it is not to be found in any dialects, but thoſe of our Aire Coti, and the Sanſcrit.

The Aire Coti were famous for weaving linen, and for linen geer, according to Dionyſius. The Iriſh for that manufacture is *anaat*, or *anaet*, or *anart*, and *Indic.* The firſt, is the Arabic عنايت *anaet;* the ſecond ſhews plainly they borrowed this art of the Indians. The profeſſion was formerly reſpected, and the *Tan-treabha*, the tribe or clan of weavers, had particular privileges, ſo had the *Tantravaya*, or tribe of weavers of the Brahmins, in the original grand diviſion of the Indian nation, by Menu. (Maurice Ind. Ant. V. 7.)

To the reader, who has examined the origin of the Celtæ, it muſt appear evident, that they were not of the ſame family with the Aire Coti or Scoti.* The deſcendants of Gomer and Magog, departed at Seinar, one eaſt, the other weſt, and never met, till the latter arrived in Spain, under the name of Phœnicians.

They differed widely in the tenets of religion; the Aire Coti or Phœnicians, and the Perſians, who were of the ſame family, had no image worſhip—all the Celtæ had. The Brahmins had none 700 years B. C. Father Bartholomeo, who was maſter of the Sanſcrit, ınd compoſed a grammar of that language, and had ſtudied their books, declares, that be-ore that period, Sabiiſm prevailed, and that their moſt ancient books make no mention f worſhipping idols. (p. 372.)† " Nothing can be ſaid of the fine arts of the Phœnicians " and

* Amarunt Græci & in primis Æoles præpoſito S. vocabula & nomina propria augere: ita Stephano teſte, pro mbris, Skimbroi Σκιμβροι dixere. (Ihre de Lingua Scythica.)

† This does not agree with the following extract from Langlés. " Painting and ſculpture were known in Hin-tan at an early period. *Mani* (of what country does not appear) came into Hindoſtan in the reign of *ıradje*, about 1125 years after the deluge; he is the firſt painter we have knowledge of. They ſay, that hav- painted the portraits of the anceſtors of Maradje, this prince was ſo well pleaſed, that he loaded him with ents, and then by his perſuaſion worſhipped the pictures, which, by degrees, introduced idolatry. Sculpture irmed it; a Bramin of Icharkand was the firſt carver; he practiſed at *Canodje*, in the reign of *Souradje;* hav- become a favourite of that prince, he perſuaded him to abandon the pictures of *Mani*, and to ſubſtitute his ſtone images. From that time, idolatry became eſtabliſhed, they erected pagodas, and filled them with figures of men and of animals." (Notice ſur l'Indouſtan, tirée des MSS. de la bibliotheque nationale par Langlés. An. 4.)

Cet ouvrage est publié par Livraisons à 30 centimes. (Paiement en Timbres-Poste.)

" and Perſians," ſays Abbé Winkelman,—" they left us no monuments. The Carthagi-
" nians, indeed, *after their connexion with the Greeks*, had golden ſtatues. The principal
" reaſon of the little progreſs of the fine arts with the Perſians, muſt be attributed to the
" tenets of their religious worſhip—they thought it indecent to repreſent the gods under a
" human form: the figures we find of *Mithras*, probably go no farther back than the
" *Roman Emperors*, this is evident by the ſtyle of the works." The Iriſh had no images,—
they were ſtrict Zoroaſtrians—for Sabiiſm was the religion of Zoroaſter, who was a Chal-
dæan; they were the firſt that were ſtyled Magi; and when the Babylonians ſunk into a
more complicated idolatry, the Perſians or Indo-Scythæ, who ſucceeded to the ſovereignty of
Aſia, renewed thoſe rights, which had been effaced and forgotten. This reform was by
Zoroaſter, named alſo *Budh* by the Brahmins, Indians, and old Iriſh.

In the reign of Rajah Nerkh, the Brahmins got the better of the followers of Budh,
and burned down their temples. (Ayeen Akbery. v. 2. p. 145.)

In the line of Shem and of Japhet, it ſeems to be univerſally confeſſed by Jewiſh as well
as Chriſtian divines, that the doctrines of the true religion flouriſhed unviolated till the
ambition of Nimrod or Belus, extending his dominion from Babylon through the neighbour-
ing empires of Aſia, introduced, with the arms of Aſſyria, the Sabian or Chaldaic ſuper-
ſtition, and polluted the altars of the true God with the idolatrous fires, that burned to the
hoſt of heaven, (Encycl.) The Gomerites adopted image worſhip; the Magogians, that
formed the Aire Coti or Perſians, did not. The Egyptians, ſays Plutarch, have their animal
gods painted; the Thebans are the only people, who do not employ painters, becauſe they
worſhip a god, whoſe form comes not under the ſenſes, and cannot be repreſented.

It appears from Iriſh hiſtory, that the founder of the Brahminical religion was named
Pharaman, a deſcendant of Budh, and that moſt of the ſubaltern deities of the Brahmins
were ancient Indo-Scythian kings, which are not to be met with in any of the nations ſprung
from Gomer. Inſtead of the Ruſſian *Koupolo*, god of the earth; *Bog*, god of the waters;
Lada, Venus; inſtead of Thor, Friga, Tueſco, &c. &c. of the Goths: We read, in Iriſh
hiſtory, of Mann, the Mani of Thibet, and the Menu of the Brahmins.*

Budh-dearg

* He is called Mananan, the God of the waters, which correſponds with the Menu of India, ſuppoſed to be Noah: from this deity, the Iſle of Man was ſo called.

Budh-dearg or king Budh,	*corresponding to the Brahmins*	Budha.
Uiſean, alias Socrai, the fallen angel,	.....	Ooſana, alias Sookra.
Sathar, God, - -	.....	Sat, a name of Brahm.
Narr-aice, hell, *i. e* the abode of ſerpents,	.....	Naraka, of like explanation.
Beaſchna, - -	.....	Veſhnoo.
Daghdae, - -	.....	Daghda.
Diarmut, - -	.....	Darmitu, or Dherma rajah.
Bhebhin, Venus, - -	.....	Bhavani.
Dearg, nature, - -	.....	Durgha.
Gubha, muſes, - -	.....	Gopia.
Eagnaiſi, god of wiſdom, -	.....	Goneſa.
Lugh, goddeſs of plenty, -	.....	Lukee.
Cailci, preſerver of the juſt, *i. e.* Comhead caduſa, guardian of the righteous.	.....	Calci, deſtroyer of the wicked, who is yet to come, Budha being the laſt Avatar.
Bhraine, Brain, Neptune, -	.....	Varana.
Suan, god of ſleep, -	.....	Syon.
Rudra, the deſtroyer, -	.....	Rudra.
Reima, god of fire, the ſun,	.....	Rama, the ſun.
Soma, deity preſiding over trees, plants, flowers,	.....	Soma.

and many others, which I have ſet forth in my Vindication of the Ancient Hiſtory of Ireland, and in the Oriental Collection of Sir William Ouſeley, printed in London.

The pagan Iriſh believed alſo in *Saman*, the judge of departed ſouls, alias, *Ce-ſhiol*, prince of hell. The Samanæans were a ſect of the Magi, ſo called, I think, from their belief in *Saman*, or a ſtate of reward or puniſhment in the next world. "The Samanæans "have been confounded (ſays M. De Sainte Croix) with the Bramins. They proceeded "from Ariana, a province of Perſia, and the neighbouring countries, and ſpread themſelves "in India, and taught new doctrines.

"The Bramins, before their arrival, it is ſaid, were in the higheſt period of their glory, "were the only oracles of India, and their principal reſidence was on the banks of the "Ganges, and in the adjacent mountains, while the Samanæans were ſettled towards the "Indus, *(the ſeat of our Aire Coti)*. Others ſay, that the Bramins acquired all their know-"ledge from the Samanæans, before whoſe arrival it would be difficult to prove, that the "Bramins were the religious teachers of the Indians.

"The moſt celebrated, and moſt ancient of the Samanæan doctors, was *Budda*, who "was born 683 years before Chriſt. His ſcholars paid him divine honours, and his doctrine

conſiſting

" conſiſting chiefly *in the tranſmigration of ſouls*, was adopted not only in India, but alſo in " Japan, China, Siam, and Tartary. It was propagated in Thibet in the eighth century, " and ſucceeded the ancient religion of Zamolxis. The Samonæans or Buddiſts were en- " tirely deſtroyed in India by the jealous rage of the Bramins, whoſe abſurd practices and " fables they affected to treat with contempt; but ſeveral of their books are ſtill preſerved, " and reſpected on the coaſts of Malabar. (L'Ezour Vedam. by M. S. Croix, Paris, 1799.)

Pauſanius in Achaic. p. 209, ſays, that Samothrace took its name from the *Samiens*, that came to ſettle there. Bochart proves the Phœnicians poſſeſſed Samothrace, where they eſtabliſhed thoſe myſteries, that appear to appertain to our *Saman* prince of hell; the Cabiri, or the deities ſo called, he proves, were of Phœnician origin, from כביר *Cabir*, Hebræis & Arabibus, *magnum & potentem ſonat*. This alſo is an Iriſh word in frequent uſe, as an affix to proper names: thus *Con-Cobhar*, or the moſt potent Con, is the true orthography of the family name we call Connor. Cathal ua Concobhar, Charles O'Connor, or, the warlike deſcendant of the illuſtrious Con. Monſ. Dupuis in his learned memoir on the Pelaſgi, proves that people to have inhabited this iſland alſo; in fine, wherever the above authors have led the Phœnicians, we can follow them with our Aire Coti. Dupuis leads the Pelaſgi to Spain, and from thence to the Britannic iſles, " il n'eſt pas étonnant de retrouver des Pelaſges en Eſpagne, puis'quils ont porté le culte des dieux de Samothrace, juſque ſur les côtes de la Grande Bretagne. (See alſo Strabo, l. 3. p. 159.) We have ſhewn in a former work, that the names of all the *Cabiri* can be explained in the old Iriſh language.

Amongſt other pagan feſtivals, that of *Saman* is yet preſerved in Ireland; it is kept on the Eve of All Souls, (the firſt of November,) and called *Oidhche Shamhna*, the Eve of Saman, and *Oidhche Oni*, the Eve of Affliction, *i. e.* עוני *ouini*, of lamentation and affliction. The peaſants ſtill go about, collecting eggs and money for this feſtival, ſinging

An Oidhche Shamhna,
Gé dhaigh dhomaina, &c. &c.—i. e.

On the Eve of Saman, who burns in the deep abyſs (all who ſhall be condemned, &c.)

This is the *Yaman* of the Bramins, and the שמאל *Samael* of the Chaldeans and of the idolatrous Jews. (ל, L. et נ, N. maximè permutabiles.) Bochart ſays, the name is derived from *Sem* or *Sam*, the ſon of Noah. Cum *Semi* nomen idololatris eſſet inviſum, Deum quidem fecerunt, ſed *inferorum Deum*. Ita & Typhon ab Ægyptüs Σμυ *Smu* cognominabatur, non ſine alluſione manifeſta ad Semi nomen. Typhon, ut dictum eſt, *Seth* & *Babon* & *Smy* appellatur,

we need not wonder at the miſtakes of ſuch writers, who have made Varanes out of the name of *Beharam*.

Theſe Getæ penetrated to the extremity of Corea, and from thence paſſed over to Japan, hence the Japoneſe claim a Scythian origin, (Scheuchzer Hiſt. of Japan) and this is the opinion of ſeveral Arabian authors. (Vindication of ancient Iriſh hiſtory, p. 524.)

The hiſtory of the Indo-Scythians is little known to us, or even of that great empire of the Greeks in Baƈtria, by Alexander, who were driven out by the Indo-Scythians, who poſſeſſed Iran, that is, all that part of Aſia from the Ganges to the Mediterranean, and from the Perſian Gulph to Karaſan. Some had extended to the weſtern borders of China, and to the iſland of Japan, whoſe inhabitants acknowledge themſelves to be of Scythian origin. Monſ. De Guignes had ſtudied the Chineſe language: in a memoir read before the French Academy, he informs us, that a Chineſe (a great officer) who happened to be on his travels in Baƈtriana, at the time of the overthrow of the Greeks, had written a hiſtory of that event—it there appears, that ſome Scythians, that dwelt on the weſtern frontiers of China, who called themſelves Getæ, but named *Yue-chi* by the Chineſe, hearing of their countrymens defeat, returned to their aſſiſtance, deſtroyed the kingdom of the Greeks, and gave much trouble to the Parthians. This agrees with Juſtin, who ſays, that Pharates, king of the Parthians, was at that time engaged in a war againſt the Scythians, and at the ſame time another body of them deſtroyed the kingdom of the Greeks.—Vaillant places this event in the year 126 B. C. which agrees with the Scythian expedition in Chineſe hiſtory. De Guignes obſerves, that they were the *Indo-Scythæ* of ancient authors; and he traces their expeditions to the Indus and to the Ganges.

Near Caſhemire, ſays Dr. Parſons in his Japhet, and near Thibet, they ſpeak good Iriſh at this day: if the Doƈtor had ſaid, ſome words were common, he would not have erred; ſuch as *Neam*, Heaven or Paradiſe; *Budh*, a Deity, &c.—*Luam*, for *lama*, an abbot, prieſt, &c.*

The Thibetan, or Tangut, is the ſacred language of the north of Aſia; it muſt be claſſed with the Tartar idioms, ſays Mon. Langlés, who has written a diƈtionary of the Mantchoux-Tartar language, to which he propoſes to add the Sanſcrit.

" The Thibetan, he ſays, contains the book of *Boudh* or *Buddha*, founder of Sabiiſm " or Chamaniſm; the Sanſcrit thoſe of *Brahma*, who only altered the dogmas, and appro-

" priated

* Mr. Lebedoff, a Ruſſian, who lived twelve years in Bengal, and is maſter of the Bengaleſe language, was walking one day, very lately, in Oxford-ſtreet, and over-heard two Iriſh milk-women converſing in their native language—he was able to underſtand every thing they ſaid, from its reſemblance to the Bengaleſe. (S. W. O.)

" priated to himſelf the ideas of Boudh; in a word, *Brahma* was an heretical *Budhiſt* or " Sabian, conſequently much poſterior to Boudh." In the reign of Rajah Nerkh, the Brahmins got the better of the followers of Boudh, and burned down their temples, (Ayeen Akberry, V. 2. p. 145.) as before obſerved.

Sir William Jones ſuppoſes Boudha to have been the ſame with Seſac or Seſoſtris, king of Egypt, who by conqueſt ſpread a new ſyſtem of religion and philoſophy, from the Nile to the Ganges, about 1000 years before Chriſt. In the Pali language, and among the Cingaleſe, a common name of the divinity is *Bouddha*. This, Mr. Chambers writes *Buddou;* F. Bartolomeo *Budha;* and from theſe two authors I have collected the following corruption of that name. Budda or Butta of Beauſobre and Bochart, Bod of the Arabians, of Bodda Edriſi, Boutta of Clemens Alex. and Baouth of M. Gentil. (Dr. Buchanan on the Religion of the Burmas.)

This agrees with the mythology of the ancient Iriſh, which makes *Phearaman* or *Paraman* (founder of the Brahman religion) the ſon of Budh, and Seaca to be of the royal race of Budh. Pauſanias tells us, that Mercury, that is *Butta* or *Budda*, one of the founders of the Brahmin religion, was named *Parammon*—hence M. Bailly, *I'ai remarqué que les Brames aimaient à etre appellés* PARAMANES, *par reſpect pour la memoire de leur anceſtres qui portoient ce nom.* (Lett. ſur les Sciences, p. 202.)

The βιντλα of the ancient Hindus are called γυμνοσοφισαι Gymnoſophiſts, philoſophers, by Clemens Alex.—in Iriſh *baidh*, *badh*, a man of learning, a philoſopher, a prophet. Sanſcrit *buda*, wiſe, Ch. בדא *bada*, prædicavit, בדים *badim*, harioli. Boudh is ſtyled Budh dearg, &c. &c. &c. There were ſeveral in the Eaſt, that took on them the name of Budda, ſays Sir William Jones; ſo ſays our old Iriſh Gloſſariſt, Cormac, *Budh, i. e. Teine, unde dicitur, infind anamain ceathar reigh.* Budh, *i. e.* the underſtanding or mental intellects, it was the name of four kings.

With the worſhip of Budh, were imported into Ireland the names of his prieſts, and religious philoſophers, the Garmanna, Fealmac, Fileah, Cadas or Ceadas, and Sruth.

The Garmanna were the Germani of Strabo, and the Sarmani of Clemens Alex.—they deſcended, according to Cormac, from the wives of Daghdae, (the Daghda rath of the Brahmins)—the names of theſe wives were Preag, Meang and Meabhail, and then Cormac quotes an ancient poem,

Find

Find ach ni fir deimne deanda flatha fian,
Cian o ro fas garmand, mna Daghdae do mic murchos.

A *Caſt*, but not of proper men to be the ſoldiers of a prince,
Pity it is the wives of Daghdae ſhould produce children of ſorrow and ſadneſs.

alluding to the voluntary exile from ſociety, and puniſhment, this caſt inflicted on themſelves, and making the diſtinction between the Garmanna of the Iriſh, and the Garmwyn, or ſoldiers of the Walſh, or Celts.

Germanes autem puto dici, quos vocat Clemens Alex. Sarmanes, G. litera S. tranſmutatur. Allobii (Hylobii) fuerunt hæretici, de quibus ſcribit Epiphanius, T. 3. in H. 46. (Gentianus Hervet. C. 2. 18.) סרמין Sarmin, et Sarmitem, homines viles, ſordidi, ſimiles pannis laceris et abjectis; pervertentes ſcripturam, et bene dicta in alienum ſenſum torquentes, vel implicantes, turbantes ſcripturas. *Voces videntur peregrinæ*, à quibus non abludunt duæ Latinæ, quæ in ſimili ſenſu leguntur, Sarmentitius vel Sarmentarius, et Semiſarius: Buxtorf allows the words were foreign, and from B. Aruch he copies the foregoing explanation, dwelling on the final ſyllable מין min, hæreticus. Gairm, in Iriſh, ſignifies a pilgrim; Gairmgin and Gairmgre, a pilgrim's habit, and Gairmſcoille an aſſembly of pilgrims; the Arabs changed the final *m* into *b*. غريب gharib, a pilgrim, غيرمعين ghyrmoyun, in the Hindoſtanee language, ſignifies one that lives without rule, (Gilchriſt) and is probably the root of the Iriſh word. The Garmanna were greatly eſteemed by the pagan Iriſh for their ſanctity, and on the introduction of the Chriſtian religion, they thought it a proper appellation for the *Apoſtles*, as they were the inſtructors of the people, on divine miſſion; *Garmann* apoſtolica dignitas, *Garmonna*, apoſtoli, (Lexicon Iriſh and Latin.) from whence Bullet in his Celtic Dictionary, Gairmonna, (Irland.) les apôtres. They are noted in Iriſh hiſtory by the ſynonimous name of *Deora* or *Dair-naoid*, free wanderers, from דר *dar* to go about freely, דור *dour*, peregrinari, whence *Derour*, a ſwallow.—Quid ſignificat vocabulum דרור *derour?* eſt ſicut (viator) qui divertit quocumque vult (Roſch haſchana) and hence in the modern Iriſh *Deorade*, i. e. *Deora-dae*, a pilgrim, a wandering man.

Naoid, is the Ch. נד nad or nod, moving and removing from place to place.—Gen. 4. 12. נד *nad* a vagabond—16. he dwelt in the land, נוד *nod*, a wanderer.

From *dar*, comes *tur*, a journey, a pilgrimage, A. طراحي *turahy*, D. being commutable with T.—whence Ir. *Tura-ſan*, a pilgrim, in Sanſcrit *Sanaſſy*—in Hindooſtanee *Teeruthee*,

thee, a pilgrim. Ar. تروج *taruj*, huc illuc circumferri, ultro citroque meare, diſcurrere, دريم *direem*, vagabundus, P. دربدر *derbedar*.

In the Brehon laws of the Iriſh we meet with the *Daor-naoid* and the *Saor-naoid*, they appear to be the ſame. *Saor* and *Saora* ſignify free, freedom, from the Chaldaic שריא *Saria*, ſolutum, liberum, licitum. Therefore we cannot doubt of the true meaning of the *Garmanna*, being pilgrims wandering about and living without rule, which is the literal meaning of the Hindooſtanic *ghyrmoyun*.

Fealmac, a learned man, a monk, a friar, a religious perſon. (O'Brien.)—This name originated with the Aire Coti, and deſcended to the Brahmins, under the name of *Valmic*; as learned as Valmic, is an adage with the Brahmins; as learned as فالج falij with the Arabs. In the Ethiopic, *phalī* ſignifies a letter of the alphabet, a man of letters; hence the Iriſh *fealmac*, a learned man—*fealſamh*, or *fealſabh*, a philoſopher, aſtronomer, &c. אשף aſaph, aſtrologus—פליא phelia, mirificus, admirabilis.

Fileah, a prieſt, פלה *phileh*, un miniſtre d'un temple, chez les Phenicíens (Abbé Mignot, Mem. de Litterature.) Ch. פלה *phelah* coluit, ſervivit, ab פלה *phalach*, ſeperare, quod ad cultum Dei qui applicandi ſunt, a terrenis omnibus ſeparentur, (Thommaſſin) Si privilegium philoſophorum eſt (inquit Tertullianus) et utique Græcorum: quaſi non et Scythæ et Indi philoſophentur—et hos philoſophos alio quidam nomine Taraboſteſcos item *Phileatos* olim appellabant. (El. Schedius, p. 255.)

Ceadas, Cadas, Cadail, tranſlated a Druid, although there never was a Druid in Ireland, as Pinkerton juſtly obſerves: but where the word *Draoi* occurs in Iriſh, by the moderns it is tranſlated Druid; it ſignifies no more than a wiſe man, like the old Perſian دارو *daru*, ſapiens & *ſacerdos*, (Hyde). Cad, Cadas, ſignifies holy, ſanctified; as in Hebrew, whence קודשים *Kodeſhim*, the name of the Phœnician prieſts, according to Suidas.

Sruth, a man in religious orders, though not yet promoted to holy orders, (O'Brien.) Sanſcrit *Shri* ſacred, Ch. שירות *Shiruth* miniſterium, et maxime ſacrum, veluti ſacerdotum qui vocantur miniſtri altaris (Buxt. Joel. 1. 13,) *Shruth* miniſterium peculiare ſacrum. Non eſt ſacerdos ſtando miniſterium ſuum obire debet (R. Sa.)—שרד Sered id. cum שרת *Sarut*, incidere. Miniſter, quod miniſtri & ſacrifici idolorum inciderant ſibi carnes. (Thommaſs.)

" After all, our knowledge of the Indians and their hiſtories, (ſay the authors of the modern part of Univerſal Hiſtory) is ſo very imperfect, that we cannot determine whether *Budda* be the ſame perſon with *Shaka* and the god of Tibet, or whether he was not a dif-

ferent

appellatur, quæ nomina deſignant violentam quandam inhibitionem, contrarietatem, aut inverſionem, (Plutarch, in Is.—Strabo, l. 16.) His other name, *Ce-ſhil*, is as plain, the כה שיול *Ke ſhiol* or שאול *Shaol*, prince of hell of the Chaldæans.—Sonnerat, ch. 7. ſpeaking of the paradiſe and hell of the Bramins, gives us a tranſlation from their books as follows:—"The wicked will be conducted before *Yamen*, the angel of death and king of hell: this "incorruptible and ſevere judge will paſs ſentence according to the crimes they have com-"mitted in this world—the wicked will be precipitated into hell, a place under the earth, "towards the ſouth of the world, named *Padalam:* rivers of fire, terrible monſters, &c. "all are concentered in this terrible place: after ſuffering many thouſand years, their "bodies unperiſhable, though divided into many parts, will be reunited in an inſtant, like "quick ſilver, and they will be condemned to a new life in this world."

I will appeal to every impartial reader, if Captain Symes in his Embaſſy to Ava, in the Birman empire, had diſcovered, that the people of that country worſhipped Jupiter, Juno, Apollo, Mars, &c. by thoſe names, and that their hiſtory aſſerted, they had at a very remote period been inhabitants of a part of the Roman empire, or that the Romans had in former days poſſeſſed that country; would not he and his readers have agreed, that, ſuch an aſſertion was well founded, difficult as it might appear to reconcile it to our ideas, and knowledge of ancient hiſtory?—whereas in Iriſh hiſtory, we have the emigration of the Aire Coti, from the Indus, to Egypt, to the coaſt of Tyre and Sidon, from thence to Spain, and from the Caſpian Sea to the Euxine, down the Ægean Sea (or Sea of Iſlands, as the name expreſſes in the Iriſh language) to Spain, detailed, in names of places, known only to the Phœnicians (according to Bochart) and to the Aire Coti or ancient Iriſh—and from Spain, the laſt of them were driven to Ireland and Britain, by Cæſar, under the name of *Heremonii*, (or the tribe of Eremon of Iriſh hiſtory.) All the ancient Spaniſh hiſtorians agree in this fact; Bochart allows they came from Gallicia to Ireland. After Julius Cæſar came prætor into Hiſpania Ulterior, it appears by Dion Caſſius (l. 37. p. 58.) that he made war on the *Hermini*, a people of Luſitania (that is the country of *lead* as I have already ſhewn), and in a ſhort time defeated them. The deſtruction of this people ſo terrified their neighbours, that they determined to leave their habitations and retire beyond the Douro. But Cæſar, having notice of this reſolution, prevented their putting it into execution, for he fell on them before they ſet out on their journey, defeated them and took their cities. At the ſame time news came that the Hermini had revolted, and had laid an ambuſcade with an intent to cut him off in his return. Hereupon Cæſar took a different

rout, attacked the Hermini again, defeated them, and drove thoſe who fled into an iſland, not far diſtant from the continent, and then manning ſome barks, he attacked them in the iſland: but the Hermini repulſed the Romans with great ſlaughter, and forced them to retreat to the main land. This obliged Cæſar to ſend to Cadiz for larger ſhips, with which he paſſed over to the iſland, and drove them out of it. Cæſar then purſued them with his fleet, cruiſing along the coaſts of the Bracari and Gallicia, and doubling Cape Finiſterre entered the Bay of Biſcay, and made a deſcent on the city of Corunna, which immediately ſurrendered.

It is evident the Hermini could not return to Spain, Cæſar's fleet had ſeen them clear of Cape Finiſterre, which, we are juſt before told, was the direct route to the *Caſſiterides*: where could the Hermini fly to? not into the bays on the coaſt of Gallicia, for Cæſar's fleet prevented them. Let a ſchool boy inſpect the map, he will point to Ireland.

Theſe Hermini ſome authors bring from Germany to Spain; but they were of the tribe of Eremon, (well known in Iriſh hiſtory) of the Aiteach or Aire Coti, who had given the name of Coti-nuſa to Gadir or Gades, and of Coti-brugh, or Cottæ-briga in Luſitania, and of Cottium in Gallia Narbonenſis; the Coti were Indo-Scythæ not Celtæ.

This migration of the Hermini from Spain, being in Cæſar's time, muſt have happened about ſixty years before Chriſt; it was probably the laſt migration of our Aire Coti from Spain. Iriſh hiſtory places the firſt under *Didean* or *Mileſius*, about the year 500 B. C. that is, under *Hercules* the *protector* מלך *Milaz*, alias *Phæn* דיודא *Dioda*. (Euſebius.)

One of theſe colonies were the *Picti*, who were refuſed admittance into Ireland, becauſe all the land was already poſſeſſed: it was recommended to them to try an iſland on the eaſt of Ireland, and aſſiſtance promiſed if they ſhould meet with oppoſition. They purſued their voyage, and were received as *feodiſts*, whence the name—*Phich* or *Fic*, in Iriſh, is a fee farm, a land tax, a tribute; in the Baſque *Peac*. That they were the *Sacæ* of Armenia, or Southern Scythians, whoſe kindred, the Indo-Scythæ or Aire Coti, had ſettled in Ireland, and the Highlands of Scotland, is evident from hiſtory and from language. *Caledonium aliorumque Pictorum ſylvas*, &c. are the words of *Eumenes*, and plainly imply that the Picts and Caledonians were one and the ſame people. The Caledonians had fought hard to maintain their footing in Scotland, and it was natural for them to receive their new colonies under that ſyſtem, of which they had been the original authors. Aſia was a fief depending on Indo-Scythia: "It was the firſt governed by this conſtitution, and here, ſays Monſ. "D'Ancarville, may be diſcovered the origin of the Feudal ſyſtem, brought into Europe

"by

" by the deſcendants of theſe very *Sacæ*."—The name *Picti* is clearly derived from the Iriſh *Feac* or *Pheac*, *Peac*.—*Feac* quaſi *Peac*, qui pignorat terram. (Cormac's Gloſs.) In Arab. فكاك *fekk*, a pledge, any thing which redeems a pledge افق *afak*, a tract of land under fief, hence فك *fek* manumitting a ſervant. The Ch. פחה *phacha*, præſes provincialis is of the ſame root, איפותיקי *iphoteki*, ὑποθηκη, pignus rei immobilis, ut domus, agri, &c. but what makes this name more clear is the Iriſh ſynonimous, *geibheal* or *gabhal*, a pledge, *gabhail-fearain*, a farm in fief, *gabhaltus*, a fee farm (from *tus* the chief) which is the Arabic كفل *gafal* a pledge, and in the ſame language ضمين *Zumeen*, a pledge, ſurety, bondſman, زمينذار *Zemeendar*, a farmer, *properly a man of conſequence, who receives a temporary farm from the prince, which he lets out in ſubdiviſions and accounts*, or, *is ſecurity for the revenue*, (Richardſon)—and from the Iriſh *fich*, *fiac* or *feac*, probably the Latin *Vectigal* is derived—quid diſtat vectigal a tributo? interdum confundunt hæc vocabula auctores, (Ainſworth.): of the like import is the Iriſh *fin-eàcuſac*, a feudal tribe, from *fine* a tribe Ar. فن *fina*, *in varia genera diſtribuit populum* (Caſtel.) Ar. اخاذت *akhazet*, a fief, hence the *Picti* were *Zemindars* in Armenia, *picti* in Scotland, and *feodiſts* in England. The paſſage in the Chronicon Saxonicum, as tranſlated by Gibſon, is worthy of notice. " In hac autem inſula (Britannia) ſunt quinque nationes, Anglica, Britannica, ſeu Wal-" lica, Scotica, Pictica, & Latina. Primi hujus terræ incolæ fuere Britanni, qui ex *Ar-*" *menia* profecti, in auſtrali parte Britanniæ ſedem poſuerunt. Poſtea contigit Pictos " ex auſtrali parte Scythiæ (that is Indo-Scythia) longis navibus, haud ita multis, ad-" vectos ad Hiberniæ ſeptentrionales partes primum appuliſſe, ac a Scotis petiiſſe, ut " ibi habitare ſibi liceret. Cæterun iis veniam non volebant; reſpondent autem " Scoti: poſſumus nihilo ſecius conſilio vos juvare. Aliam novimus inſulam hinc ad " orientem, ubi (ſi viſum fuerit) habitare poſſitis: et ſi quiſpiam (armis) reſtiterit, nos " vobis ſubveniemus, quo eam expugnare valeatis. Tum ſolvebant Picti, & hanc terram à " parte boreali ingreſſi ſunt. Auſtralia enim Britones occupaverant, uti antea diximus. " Tum Picti ſibi uxores à Scotis impetrabant, ea conditione, ut ſuam regalem proſapiam " ſemper a parte feminea eligerent: quem morem longe poſtea ſervarunt. Contigit deinde " annorum decurſu, Scotorum aliquos ex Hibernia profectos in Britanniam hujus terræ par-" tem aliquem expugnaſſe."—The Iriſh Scoti intermarried with them, for they were originally one people, whence the *Scotium mons* in Armenia. The feudal ſyſtem, which they imported with them, ſoon after became univerſal in Ireland, whence *Dal-phiatac* or *fiatac*, *Dal-cais*, or *gais*, *Dal-riada*, *Dal-ruine*, all ſignifying, *dal*, *i. e.* a tribe, under feudal tenure—

Ch. איפורתיקי *iphoteka*—רהן *rehin*, Ar. رهن *ruhin*, &c. &c. all implying a pledge or ſecurity, for all which words the Iriſh Seanachies have found out a prince of the ſame name to derive that of the tribe from—Syr. *dalba*, Arab. دلب *dalab*, populus—in like manner the *Dalaraidhe* or tribe of (the Ch. ירד Yerid) merchants, is ſaid to be from *Fiacha-arraidhe*, king of Ulſter, in the third century, notwithſtanding *arraidhe*, or *earradh*, is tranſlated merchandize in their Dictionaries—*Saorgheal*, the lord or chief of the pledge, *i. e.* a feudal chief, is the سيرغال *Siyurghal* of the Perſians or fief.—*Tſoimſeach*, a farm in fief, a feudal chief, is the *Zaimſhah* of the Arabs, *i. e.* زعيم *Zaim*, a military tenant, a feod, and شه Shah a chief. The Perſian بلوك *Beluk*, a fief, a tract of country, which a ſubject obtains by gifts from the prince, by purchaſe or by ſucceſſion, and holds for military ſervice, is the origin of all the lands in Ireland called *bulloc*, *balloc*, *bealoc*.

In the Chaldee we may trace the *pich* or *phicht* in פחת *pachat*, præſes, princeps, dux they are diſtinguiſhed from *duces* in Dan. 6. 7. הדבריא ופחותא duces et principes, and they alſo named them *Phanechai*, פנחיא Cuſtodes, Conſervatores, the *Fineachai* of the Iriſh, whence the *Feudal code* in Iriſh is named *Fineachas*, (part of which has been tranſlated and publiſhed ſome years ago) the פנקס *phinicas* of the Chaldee, *i. e.* Codex, Tabula. In fine, from the moſt ancient accounts, down to the preſent hour, the government in Perſia, Tartary, India and other eaſtern countries, cannot be well defined by any other deſcription than *feudal*. There was one great king, to whom a number of ſubordinate princes paid homage and tribute: all deviation from this ſyſtem ſeeming merely temporary and accidental. From this cuſtom, introduced by the Scoti, the Engliſh *Scot and Lot*, payment of taxes, is probably derived.

" It appears evident, ſays Sir Wm. Jones, from many ancient authors of eſtabliſhed re-
" putation, that the Perſians and Scythians, *the Southern or Indo Scythians*, adds that learned man, *were one and the ſame people*,"—and it is as clear, in my opinion, that theſe mixed with Arabians and Chaldæans, formed the Phœnicians, whoſe firſt ſettlement was on the Perſian Gulph. " An ancient and martial people, under the name of Getes, Moguls, Tartars, &c. have, at different times, poured in great numbers into the more weſtern and ſouthern kingdoms. Theſe are the *Scythians* of our ancient hiſtories, who invaded Perſia and the kingdom of the Medes; but our *beſt* hiſtorians are apt to confound them with the *Scythians of the North*; (Sir W. Jones Deſcr. of Aſia.) The ſame learned author, in his Hiſt. of Perſia, obſerves, that the Greeks, as uſual, confound the *Oriental* with the *Northern* Scythians; but

we

ferent perſon, pretending to the ſame divine extraction, who poſſibly came out of Tibet, and introduced the religion of that country among the Weſtern Indians. However, this is certain, that his origin is of great antiquity, long before the birth of Chriſt; for, not to mention what authors ſay from tradition of theſe eaſtern countries, we find him ſpoken of by ſeveral of the ancient writers, particularly *Clemens Alexandrinus*, who calls him Butta, and ſays he was worſhipped as a God, by the *Sarmanes*."

" Clemens ſays there are two kinds of Indian philoſophers, the one called *Sarmanes*, the other *Brachmans*. Thoſe of the Sarmanes, who are termed *ſolitaries*, neither dwell in cities nor make uſe of houſes, but cover themſelves with the bark of trees and feed on fruits. Water is their common liquor, which they drink out of their hand. They abſtain from marriage, and live after the manner of the Encratites. They obey the commands of Butta and honour him as a God, on account of his holy life. Theſe *Sarmanes* are the ſame with the *Germanes* mentioned by Strabo, after Megaſthenes, however the name came to be corrupted; for he ſpeaks of them nearly in the ſame terms."

" It ſeems not a little odd to us, that the end of Wiſhtnu's ſixth incarnation ſhould be to preach down the religion of Budda, and yet that he ſhould perſonate him, or aſſume his form in the ninth, as if he found no fault with Budda, but his worſhippers: this plainly indicates a difference in the Buddas."

Which of the Buddas the Aire-Coti imported the worſhip of into Ireland from India, cannot be diſcovered at this diſtant period, but it is certain, that Iriſh hiſtory has handed down the memory of one Budda, a ſubaltern deity of the pagan Iriſh, and that a ſect of his followers were denominated *Garmanna*, and that they were the Sarmanes of Clemens, is agreed by all learned authors.

Budda in Iriſh pagan hiſtory is ſtyled Budh-dearg or King Budh, and Seaca-ſa, the good Seaca, is ſaid to be *Craobh dearg*, *i. e.* of the Royal branch; Budh, ſays Cormac, from ancient hiſtory was the name of four kings—dearg is the Chaldee דרג *darag*, Rex, and *Craobh* the Ch. כרב *carabh*, Ar. قرب *kurb*, propinquus. Craobh, in Iriſh, ſignifies a *branch* and metaphorically a *relation; Craobh ſgeul*, a ſtory of the branch, ſignifies, a *genealogical table*. Thus, in heraldry, we ſee the *Atri* or ſtirps of a family ſtretched on the ground, as the root, the trunk of the tree ariſing from his body, ſpreading into branches, on which are labels deſcribing the iſſue. As the Chaldee Lexiconiſts can give no radix of כרב, it is evident the root of the word is loſt to them, and preſerved in the Iriſh language—nor does the Arabic قرب *karab*, to approach, to draw near, fully expreſs the meaning.

Father Georgius, the celebrated author of the Alphabetum Tibetanum, thinks Budh and Saca were the ſame perſon: "Xacam eumdem eſſe ac Buddum; Xacæ nominis origo a *Saca*, Babiloniorum et Perſarum numine. Tibetanorum litera ſcribitur *Sachia*, quod idem eſt cum Sechia Sinenſium."

This perfectly agrees with Iriſh hiſtory; they were taught this worſhip by the Dedanite colony of Chaldaea, and in Chaldaea, ſays Sir Wm. Jones, aroſe the religion of the Brahmans.

The ſame may be ſaid of the *Soraſter* of Iriſh hiſtory, the Zoroaſter of the ancient Perſians.

From no other nation on earth, the Indians excepted, could the Aire-Coti, Indo-Scythæ, or ancient Iriſh, have borrowed the words *uaſal*, for nobility, as, *Duine uaſal*, Sir, *Bean uaſal*, Lady—and *Naſair*, the old inhabitants of a country, the aborigines. In the Hindooſtanee *Uſſul* and *Nuſſur*, root, origin, original breed. *Uſſeel*, genuine, noble, pure; whence, Shaw in his Iriſh Dictionary, UASAL, noble, *well deſcended*—NASAIR, *the old inhabitants of a country.* O'Brien and Lhuwyd, the ſame. From the Indo-Scythæ it deſcended to the Arabians, اثول *aſool* noble, *uſul* ſpringing from a noble ſtock, *eſal* nobility, *iſal* enobled, and with T prefixed in Iriſh *tuaſal*, in Arabic تاثيل *taaſil* of a noble family, firmly rooted, from an excellent origin or ſtock. (Richardſon, Golius, &c.)

And from no other nation or people could they have borrowed *beaſh*, ſignifying the living tongue, *beas-cna* natural ſpeech, or tongue (Syr. *keina*, natural.) "The Mahomedans, we "know, heard the people of proper Hindooſtan or India, on a limited ſcale, ſpeaking a "*bháſhá* or living tongue of a very ſingular conſtruction, the pureſt dialect of which and "chiefly on the poetical ground of Mathura—five words in ſix, perhaps, of this language, "were derived from the Sanſcrit." (Aſiat. Reſ. and Gilchriſt in his preface to the Hindooſtanee, p. xii.)

Again, from the ſame author, "before the irruptions and ſubſequent ſettlement of the "Mooſulmans, the Hinduwee or Hindooee (Sanſcrit) was to India what the Hindooſtanee "is now to Hindoſtan, varying more or leſs in its territorial excurſions from the pure ſpeech, "called by way of pre-eminence the *brij-bhaſha*, (in Iriſh *breagh beaſh-cna*, the ornamented "language of nature, or the natural ornamented language.) Mirza Khan on the authority "of the Brahmans, calls the Sanſcrit *Nag-banee*, or the infernal language or ſnakes tongue, "compounded of Sanſcrit and Hinduwee, reſerved only for the uſe of bards and minſtrels." When the *Hindoos firſt entered India, as a great militant nation of Scythians*, adds Gilchriſt, that ſtate alone would readily ſuggeſt the idea of calling prieſts and prophets the *mouth* of Brahma,

Brahma, the warriors were no leſs the *arms*, the traders of courſe took care of the *belly*, and menials of every denomination became very appropriate *feet*. From the aborigines of India the hint of a ſacred language, as well as many other intereſting traits of the heterogeneous religion of the Hindoos, might eaſily have been borrowed at once by theſe artful *Indo-Scythian Druids*, and incorporated with their new Indian doctrine. (Preface xxiv. note b.) All, we have ſhewn elſewhere from good authority, ſprung from the Chaldæans.

Of the men ſtyled Zoroaſter, ſays the learned Bryant, the firſt was a deified perſonage, revered by ſome of his poſterity, whoſe worſhip was ſtyled Magia (by the Aire-Coti, or ancient Iriſh, *Mogh*) and the profeſſors of it Magi. His hiſtory is therefore to be looked for among the accounts tranſmitted by the ancient Babylonians and Chaldæans. They were the firſt people ſtyled Magi, they were prieſts (*Mogh, ainm dilios do Dhia.* Mogh is a name pleaſing to God, Cormac Ir. Gloſs.) and they called religion in general *Magia.* The Perſians of old eſteemed them very highly. By *Magus*, ſays Heſychius, the Perſians underſtood a ſacred perſon, a profeſſor of theology, a prieſt. Among the Perſians, ſays Suidas, the Magi are perſons addicted to philoſophy and to the worſhip of the Deity."

This religion began in Chaldæa, and it is expreſsly ſaid of Oxuartes king of Bactria, that he borrowed the knowledge of it from Chaldæa—cujus ſcientiæ ſæculis priſcis multa ex Chaldæorum arcanis Bactrianus addidit Zoroaſtres. (Marcellinus.)

The *Zend-abeſta* of Zoroaſter, publiſhed by Anquetil, is a ſtrong proof of the above aſſertion; but it is a Zend corrupted by the language of modern Caucaſians, much more than the Zend would have been, if written by a modern Aire-Coti.

By collating the language of the Zend of Anquetil with the Iriſh, the reader will perceive that the mythology was that of the old Iriſh; for the perſon, that took on him the name of Zoroaſter, ſeems to have been the *reſtorer of Sabiiſm*, when the Babylonians had loſt ſight of the primitive tenets, and entered into image worſhip, which, as I have before obſerved, never was allowed in ancient Perſia or ancient pagan Ireland, that is, in neither Eaſtern nor Weſtern Iran, and from the alterations in the mode of worſhip made by Zoroaſter, he is ſtiled in Iriſh hiſtory *Mogh Nua-dath*, *i. e.* the Magus of the new law, *i. e.* مغ نو داد *Mogh nou dad.* Ch. דת *dath*, lex, mandatum.

The language of the Zend, Anquetil ſays, is that of the mountaineers of Georgia, and was that of ancient Iran. Of an hundred and thirty words ſent me by *Pallas* to be written in Iriſh, in order to be compared with the thirteen languages ſpoken at this day, round Caucaſus, not more than ten are to be found ſimilar, and not one in the Georgian dialect—this

may have happened from the bad collection of words, for they were chosen by the late Empress; but in the Osetian and Circassian dialects, there are many similar to the Irish, and they are all Arabic.

It is observed by Richardson, that several words in the Zend could not be pronounced by a modern Persian, those particularly with TH. Mons. De Sacy, more learned in these languages, has produced a number of examples to shew, that the *Th* was an hiatus, as with the Irish,* who read *pothar*, a child, a son, *pour*; *dearbh-phiuthar*, a sister, *dearv-phiur*, a known or acknowledged sister; *Cutharan* an onion, *cuaran*, P. *Kurené*. And it must be further observed, that a mountaineer of Ireland cannot pronounce *Th*. *Bothra*, a town, is pronounced *bohra*, *cheathra* four, *cahara;* and even the country school-masters of this day, some of whom are good Greek and Latin scholars, pronounce *Th* as *T*, if it be a radical letter, and even write it so. In a letter from one, now before me, is the following :—Ex illa tibi ingenita *philantropia*—parenthesis, is pronounced parentésis.—De Sacy in his Mem. sur Div. Antiq. de la Perse, observes, " *il arrive assez ordinairement, que le* th *de la langue Zende* " *se change dans le Pehlvi et le Parsi, en un aspiration; ainsi de* TCHETHRO, mot Zend qui " signifie quatre, *vient le Persan* TCHEDAR—de POTHRE, *fils*, POUHR *et* POUR—*de* SCHAE- " THRO, *ville*, SCHER en Persan, &c."—*Tchetri*, a name given to Ormuzd in the Zend, is in Irish *Seathar*, pronounced *Sahar*, God. Pers. چهار *chuhar*, & چار *char*, four; Richardson, Castellus, &c.

Zend-abesta, or Zend-avesta, Anquetil translates, the living language—le mot *Zend*, c'est a dire *vivant*, designe proprement la langue, dans laquelle l'Avesta est écrit, & par une suite naturelle, les lettres de cette langue. Le mot Zend-abesta, ou avesta signifie, *parole vivant*. Abesta de Zoroastre, *est le fondement de la loi des Parses*. Hamzah of Ispahan, says the author of the Modjimel el tavarikh, *ravaet konad az ketabi nakel kardeh az Abestah Zerdascht* i. e. rapport d'après un livre fait sur l'Abesta de Zoroastre. (Zend, V. 2. p. 352. n.) Zerdust was not the original Zoroaster—however that may be, زنده *Zindeh* certainly signifies living; in the following Vocabulary it is translated in the Pehlvi by *marèh*, explained by homme, a man, in Persic مردم *merdum*.

San in Irish (*Sen* in Persian) signifies holy, and *bes*, in the pl. *besta*, signifies customs, manners. *Sanabesta* would literally express the sacred rituals, of which the book is actually composed. *Sanah beasta* would signify the holy or sacred words. *Beas*, signifies speech, as already explained.

Zoroaster

* It is by this hiatus the Irish dialect is so much distinguished from the Celtic; they call a Welshman *Brito-Balbh*, that is a stammering Briton, from his quick and hard pronunciation of the consonants.

Zoroaſter is by Ebn Batrick ſtyled Jüna-Hellen, and is ſaid to be the author of the Zabian worſhip, which commenced about the time that the tower of Babel was erected—the Ionim were Babylonians—*Hellen* was Cham, the ſon of Noah, according to M. Bryant, (Myth, V. 3. p. 159.)

Ormuzd or ارمزن armuzd, as it is written, *i. e.* God, the *Tchetri* of the Zend, and the *Seathar* of the Iriſh, is certainly compoſed of اروم *arum* or ارم *arm* and ايزن *ized*, *i. e.* the firſt or original Good Genius, in Iriſh Arm ſidh, or Arm uaſd, (See *Us.*) whence *Ized* in modern Perſian ſignifies God, and ſo did *Arm* in Iriſh. The pater noſter of the firſt Chriſtian miſſionaries began thus, *Ar n'Arm ata ar neamh.* Our origin (firſt principle, radix) who art in paradiſe. (See my Iriſh Grammar, 2d edit.) At preſent it runs thus, *Ar n'Athair ata ar neamh*, our father, who art in heaven; *athair* and *arm*, are words of the ſame meaning, as explained by archbiſhop Cormac, who lived in the tenth century, *athair*, *ater*, *atri*, origo, primitus dicebatur, quaſi *pater*, *i. e.* athar. In Arabic the words are alſo ſynonimous, ارم *arm* اروم *arum*, ſtirps, origo. عنصر *atr*, radix, ſtirps, and the Chaldee ארם *aram* and עטר *atar*, the ſame, and פטר *petar*, primitus, whence the Greek and Latin Pater, and Engliſh Father. Ormuzd or the good principle was named دي *dei*, by the Perſians, in Iriſh *Dia* and *Da*, and *Dagh-dae* or the good deity. Dia, Dei, De, Dae, good; he was alſo named De-thobha or the good good, or, the good De, which Shaw tranſlates Jehovah, but it is from the Chaldee טב tab, טבא taba, Heb. טוב tob, Ar. طيب teiub, taeb, طوبي toobé good, bonus; metaph. elegans, præſtans, hilaris, jucundus, lætus, item ſubſtantivé bonum, bonitas, beneficum, and the Perſian دي Dei, the deity, the divinity, the good principle Ormuzd, in oppoſition to *Aherman*, the principle of evil, in Iriſh *a-harmuin*, curſed, unbleſt; and hence Dia, God, whence the Latin Deus. In like manner we find the deity expreſſed in ancient Iriſh MSS. by *Barr*, and *Barr-cean*, *i. e.* good—the chief of goodneſs or beneficence, agreeing with the Arabic بر *Berr*, *Barr*, good, beneficent, juſt, equitable, true—pious towards God and parents, piety, &c. &c. We alſo find *Reima*, *Rama*, one of the good genii, ſignifying compaſſion; *Rami*, name of an Ized or good genius, (De Sacy); Ar. رحم *rehim*, compaſſion, mercy; whence رحمان *rahman*, God, (the merciful.) From *Arm*, the name of God, who has the power of bleſſing, the Iriſh have formed *armuinam* to bleſs, correſponding to the Ch. הרם *herem* and the Arab. حرم *herem*, ſacred, venerable, הרם *haram* to devote, to conſecrate to god, by a kind of anathema, whence, according to De Sacy,

mount

mount *Armon;* iſtum verò montem *Armon* nominaverunt, quia in illo juraverant, et ſeſe mutuo anathemate devinxerant. (De Sacy on Bruce's Book of Enoch.) Of the *Sidh* of the Iriſh and the *Ized* of the Zend we ſhall ſpeak fully hereafter—the correſponding name *Tchetri* or *Shetri*, and *Seathar*, for God, gives great reaſon to ſuppoſe that *Armuzd* and *Armſid* do alſo ſignify the ſame thing, Tchetri and Seathar being evidently derived from athar and atri. *Neamh*, in Iriſh, is explained by *olas* and *ſolas*, vaſt pleaſure, paradiſe, now it ſignifies heaven; *olas* is the Phœnician עלץ *oliz*, *aliz;* convenit cum עלס *alis* et עלז *aliz*, exultare, lætari, Ital, *lezioſo*, hence the *Elyſian Fields* of the Greeks and Romans, (and Eliſſa, the name of Dido, from Deidan, Ir. Els. Elis is at this day a woman's Chriſtian name in Ireland.)

> Quiſque ſuos patimur manes: exinde per amplum
> Mittimur Elyſium, & pauci læta arva tenemus. VIRG.

Neam correſponds with the Chaldæan נעם *naam*, jucundum eſſe. Tibet. *nama*, felicem, cælum (Georg.) Ar. نعيم *naim*, eaſe, quiet, tranquillity, the favours of God, the delights of paradiſe, Per. دارنعيم *dara naim*, the houſe of felicity, paradiſe, Ar. اهل نعيم *ehli naim*, the inhabitants of paradiſe, the bleſſed, whence the Iriſh *Naomh*, a Saint. (See *Eile*)

As we find *Arm* and *Atr* to ſignify radix, primitus, God, may not the ſynonimous Chaldæan word אום *aum*, radix, be the triliteral myſterious name of God with the Brahmins, which I have not yet ſeen explained by Sir Wm. Jones, or Mr. Wilford. *Atri* of the Hindus, is the firſt in their chronology, from whom ſprang Brahma.

The Coſmogony in the Zend is named *boun de heſch*, evidently the Iriſh *bun do heas*, or *eas. i. e.* the origin of the creation, from *eaſa* to create, form, faſhion, Ch. עשה *haſa* facere, creavit Deus, whence Ar. اسر *aſar*, creavit, and the Iriſh, Etruſcan, and Sanſcrit, *Aoſar*, *Eſar*, *Iſar*, God, (the creator) the *Azor* of Sanchoniathon, and the *eeſhoor* (God) of the Hinduwee, (Gilchriſt). In this wonderful compoſition (the Coſmogony) it is ſaid the *Bull* was firſt created, and at his death, trees and plants ſprang from his tail and body, animals from his *left thigh*, and man from his *right thigh*, whence he was named *abou-dad*, and the *Man-bull*—the pagan Iriſh muſt have had the ſame ridiculous coſmogony.

In former publications I have ſhewn that *Tar-abh* or *Tarbh*, a bull, in Iriſh, ſignified the *ab*, or father of *tar*, *generation*, in Chaldee תהר-אב *tahar-abh*, from whence תור *tor*, taurus, תרותא *torota*, vacca, ab תהר *tehar*, concepit. Hence the Iriſh *Tar-feachd* the thigh, literally, the *pillar of generation*, for, ſays the Iriſh author of the *Liber Lecanus*,

fol.

fol. 14.—*all genealogies and generations were written on, and ſignified by, the thighs and knees of men, from the flood, till the arrival of St. Patrick;* and we find the Hebrew and Chaldee languages expreſs generation by the word *thigh;* ſee the marginal notes in our Engliſh Bibles, Geneſ. ch. 46. v. 26., and in many other places, noted under the word *Arc* in the following Proſpectus.

The *Ized*, Genius or Demon, of the Zend, is the שיד *Sid* of the Chaldees, and the *Sidh* or good Genius of the Iriſh; the *Sidh-bhróg*, or domeſtic Sidh, is ſuppoſed yet to attend certain families, and the *bann-ſidh* (bann-ſhee) genius or angel of ſeparation, that is, of death, is believed to haunt certain families, and to give notice of the death of a diſtant relation. *Taibhſidh*, is the attendant or following genius, from تابع *taba*, following. In the Zend we find *Oſchen*, the Oiſin or Oiſhin of Ireland, of whom the Parſi know as little as Macpherſon did of Oſſian. In the Zend we find the *Gah-Oſhen* (in Iriſh *gui Oiſhin*) prayer to Oſchen—he is thus eſteemed a *good genius*. When Le Brun was with the Guebres, or Parſi, the prieſts told him that, when Adam was thirty-one years old, he begat *Ouſhin*, and that he was father of a numerous family, who was ſucceeded by *Jem-ſid* their firſt king, who lived 700 years; (Le Brun, V. 2. p. 389.) Dr. Hyde tranſlates a paſſage from Sheriſtan, ſetting forth, that in the time of *Oſhan* appeared the evil genius *Petyrah*. Theſe names being familiar with the Iriſh, the Chriſtian miſſionaries in this iſland, formed the poem of *Oſſian* and *Patrick*, reverſing the good for the evil genius, and the evil for the good, although the graver hiſtorians allow, that Oſſian lived many centuries before Patrick. If Oſſian had not been eſtemed the good genius, the firſt Chriſtian biſhops would hardly have taken his name; in Colgan we find no leſs than ſix. Whoever will read the life of St. Patrick, and the hiſtory of him in the ancient MSS. will be convinced of the truth of this aſſertion:—firſt, he declares that he came from Nemh-thur, *i. e.* the diſtant paradiſe, (نعيم تر *neem tur*) but the pagan prieſts declared he was *Taile-ghein* (طالي جن *tali-jin*) an evil demon; *Telchines*, mali dæmones (Suidas); and that he was Succat, the wicked, (شقي Shuky)—then he is ſaid to have vomited out fire, like a dæmon, before the pagan king Milcho; "aſpiciebat in viſu noctis Milcho memoratus: et ecce Patricius, quaſi totus igneus domum ſuam ingrediebatur, flammaque de ore ejus & naribus, oculis, ac auribus egreſſa ipſum cremare videbatur. Milcho verò comam flammigeram á ſe repulit, nec ipſum ullatenus tangere prævaluit: flamma diffuſa dextrorſum divertit, et duas filias ejus parvulas in uno lecto quieſcentes arripiens uſque ad cineres combuſſit;" (Sexta Vit. Patr. Colgan, p. 67.)—then, the writer of his life makes Patrick reply—"Ignis, quem vidiſti de me exire, fides eſt ſanctæ Trinitatis, qua totus illuſtror

illuſtror"—This is the Perſian ſtory of Zerduſt appearing in fire to his diſciples: all the genii are ſaid to be compoſed of fire. There was an altar dedicated to Oiſhin, on the top of a mountain in the barony of Iniſh Owen, as there were to all other genii and deities in pagan Ireland; as to Cailee, Diarmut, &c. &c.; that to Oiſhin is marked in an ancient map of that country, engraved at the coſt of the Earl of Donegall, there named Alt Oiſin (now Sliabh Sneacht)—it is a valuable map, having the head of the Earl in one corner, engraved by Holbein; it was in my poſſeſſion, and I made a copy of it. My friend, the Rev. Mr. Watſon (a Welſhman) obtained a benefice in this barony. In a letter to me, ſoon after his arrival at the glebe, he ſays, " I am in the midſt of poetic ground: the ſcenes celebrated by " Oſſian, the very names of places, at this day the ſame as thoſe mentioned in the poems " of that or ſome other bard."—The deities and ſub-deities of the Iriſh were ſuppoſed to have dwelt on earth, and the poets celebrated their ſublunary amours and tranſactions, as the Brahmins have thoſe of Viſhnow, &c. &c. The Din Seanacas Eirinn abounds with them, it is a very ancient MS.—but this MS. would not have given Mr. M'Pherſon the northern names of the conſtellations, with which he has enriched his poem of Oſſian. Oiſin implies radical, illuſtrious of deſcent, in Arab. اثين *aſin* or *oſin*.

J'ecris le Gah Oſchen.—(Zend.)

" Je fais izechné et néaeſch à *Oſchen*, ſaint, pur et grand. Je veux lui plaire, je lui " addreſſe des vœux: lui qui rend les lieux grands, qui eſt ſaint, pur et grand, &c.—(Zend Aveſta.)

Abulpharagj tells us, that Zoroaſter foretold the coming of Chriſt, and ordered the Perſians to prepare gifts for him: that a virgin ſhould conceive, and that a ſtar ſhould appear at the time of his birth, and in the centre of the ſtar would be ſeen the figure of the virgin, which prophecy was delivered in *Bachara* where Zoroaſter dwelt. Iriſh hiſtory informs us, that a *Draoi Bacharach*, (a دارو *daru*, or wiſe man of *Bachara*) foretold the birth of the Meſſiah, that he ſhould be born in a wonderful manner, and ſhould be barbarouſly murdered by the great council of his own nation (Keating, p. 187.)—did Keating underſtand Arabic or Perſian to ſteal this paſſage? hence the Epiphany is named in Iriſh *Cann-achra*, the Star of the journey of the (دارو daru or) Draoi, *i. e.* of the wiſe men, (See *Draoi*.)

In the Journal des Sçavans, July 1762, No. VII. is a liſt of the works attributed to Zoroaſter, one of which is ſaid to be a Vocabulary of the Zend and Pehlvi languages. Anquetil thinks he has found this work, and preſents it to the public with this preface. " In " the

" the Pehlvi collection, where this Zend-Pehlvi Vocabulary is inſerted, the words are placed " without order, and ſometimes ſeparated by paragraphs and phraſes, ſhewing the various " ſenſes the words are ſuſceptible of expreſſing. I have placed them nearly alphabetically " —and have omitted ſome words where the meaning was not clear to me.

" The learned muſt not be ſurprized to find words and expreſſions in the Zend common " to the Syriac, Greek, and Latin languages; for, 1ſt, The ſituation of Aderbedjan, of Iran " properly ſo called (the reſidence of Zoroaſter) and the intercourſe of the inhabitants of " that country with Syria, might have occaſioned the firſt."

" 2d, The old inhabitants of Greece, before the arrival of Cadmus, may have cauſed " many expreſſions to be common to the Greek and the Zend."

" 3d, Dionyſius of Halicarnaſſus ſays, the language ſpoken by the Romans in his time, " was a mixture of Greek and barbariſm; by barbarians he underſtands the Etruſcans, the " Gauls, the Spaniards, and that multitude of foreigners, that were ſucceſſively fixing them- " ſelves in Rome. Amongſt theſe foreigners there may have been ſome, from the countries " where the Zend was ſpoken. We know alſo, that the Romans had a connexion with the " inhabitants of the coaſt of the Pontus, Euxine, and of the Caſpian Sea."

" Probably the Zend may furniſh the roots of many words in the Greek and Latin " languages, which cannot be found in the Tuſcan, or in the languages of the South of Aſia."

It certainly does furniſh the roots of ſome words in the Iriſh language, that cannot be traced in any other.

The Pehlvi, or old Perſian, was a dialect of the Chaldaic, according to Sir Wm. Jones, and he ſays alſo, that hundreds of nouns in the Parſi are pure Sanſcrit, and that the Parſi was derived, like the various Indian dialects, from the language of the Brahmans, and I muſt add, ſays he, " That in the pure Perſian I find no trace of any Arabian tongue, ex- " cept what proceeded from the known intercourſe between the Perſians and Arabs, eſpecially " in the time of Bahram, who was educated in Arabia, and whoſe Arabic verſes are ſtill " extant, together with his heroic lines in the Deri, which many ſuppoſe to be the firſt attempt " at Perſian verſification in Arabian metre. But, without having recourſe to other argu- " ments, the compoſition of words, in which the genius of the Perſian delights, and which " the Arabic abhors, is a deciſive proof, that the Parſi ſprang from an *Indian*, and not from " an Arabian ſtock." (Sir Wm. here ſpeaks of the modern Perſian.)

" Conſidering languages as mere inſtruments of knowledge, and having ſtrong reaſon to " doubt the exiſtence of genuine books in the Zend or Pahlavi, eſpecially ſince the well-

" informed author of the *Dabiſtan* affirms the work of Zeratuſht (Zoroaſter) to have been " loſt, and its place ſupplied by a recent compilation; I had no inducement, though I had " an opportunity, to learn what remains of thoſe ancient languages: but I often converſed " on them with my friend Bahman, and both of us were convinced, after full conſideration, " that the *Zend* bore a ſtrong reſemblance to *Sanſcrit*, and the *Pahlavi* to *Arabic*. He had " at my requeſt tranſlated into Pahlavi the fineſt inſcription, exhibited in the Guliſtan on " the diadem of *Cyrus*: and I had the patience to read the liſt of words from the *Pazend*, " in the appendix to the *Farhangi Jehangiri*. This examination gave me perfect conviction, " that the *Pahlavi* was a dialect of the *Chaldaic*. As a proof, *Zamar*, by a beautiful me- " taphor from *pruning trees*, means in Hebrew, to compoſe verſes; and thence by an eaſy " tranſition, to ſing them: and in the Pahlavi, we ſee the verb *Zamruniten* to ſing, with its " forms *Zamrunemi* I ſing, and *Zamrunid* he ſang: the verbal termination of the Perſian " being added to the Chaldaic root." Aſ. Reſ. V. 1. p. 188. Of this metaphor and its connexion and affinity with Iriſh literature, we ſhall have occaſion to ſpeak, at the cloſe of this preface, when we treat of the Iriſh alphabet, where we ſhall find File a poet, from the Chaldee פל phil, Ar. فل fal, putare vitem, putare rationes, and *Sopa Soma* or Sama, the well of knowledge, זמא *Zama* pro Zamra (Punicé R. finale abjectum) fons in Africa, canoras voces faciens, (Bochart, V. 1. p. 438.) whence the *Sopa Soma*, *i. e.* tobar eolas, the well of knowledge of the Iriſh. See Sopar.

Le meilleur moyen de découvrir l'origine d'une nation eſt de ſuivre en remontant les traces de ſa langue comparée à celles des peuples, avec qui la *tradition* des faits nous apprend que ce peuple a eu quelque rapport. (Preſid. De Broſſes.)

The reader will perceive very little affinity between the Greek, the Latin, and the Zend, but between the Zend and the Iriſh a ſtriking ſimilitude will appear.

VOCABULARY.

Zend.	*Pehlvi.*	*Engliſh.*	*Iriſh.*
Edé	Aſin	if	madh, (M. Servile)
Edenanm	Edoun	explanative	Eadon
Eretzeſtè	Iedeman	hand	Ed, Id, to handle, man, hand
Erodé / Eoroued	Naméh / Rad / Arowad	famous	Ruad, Naomadh
Erèm	Bandeh	ſervant, ſlave	Urra, Ara

Ezaedé

Zend.	*Pehlvi.*	*Engliſh.*	*Iriſh.*
Ezaedé	Hozed	to become great or illuſtrious	Uaſad, Saoidh
Aſtrieté	aſtared	he ſees	Stair-ceach, light, viſion
Aſhteſeh	Aſchté	peace	oſath
Aſp / Aſpahe	Soſia	horſe	Aſb, Ceil-aſb, a body of cavalry, Cuil-aſb, a jade of a horſe
Eghé	Sareh	bad	Eag, hence it is a negative particle
Eghré	Zour	force, compulſion	Saragham, to force
Amerſchen	Amargan	immortal	marthannach
Eneko	peſchanih	front, face	an aigh
Evé	Bala	high, tall	Uav, above, balach a giant
——	apoſan	childleſs	paiſde, children
Eoſchtre	lab	lip	liobar
Eedé	——	forehead	Eadan
Abeſta	——	language	Beaſcna
Enghohé	Dounia	the world	Dowan
Eavoreté	Khaſteh	a treaſury	Kiſte, Ciſté
Ehmaé	Zagh	great	Mah
Bereeté	Dadrouneſche	he carries	Beirt, whence beirthoir a porter
Beſch	Dou	two	Do, Beith
Beantoo	Vimar	ſick, dead	Bann, death
Bonem	Boun	root, foundation	Bunn
Te	Tou	thou	Tu, Te
Tedjerem	Zari	flowing water	Srai
Khroid	Kheroudj	hard	Cruaidh
Kh-ſcheio	Malke	king	Malc, Shah
Kh-ſchtoum	Schaſchom	ſixteenth	Seiſeamh
Kh-ſhoueſeh	Se Se	ſix	Sé
Sé	Sé	three	——
Khoré	Khouroun	to eat	Cuire, a feaſt
Deſchmehé	Dehom	tenth	Deacma
Deſcheno	Daſché	right hand	Deas
Dehmo	Donm	people	Duine, mankind
Denghoo	Danacha	learned	Dana, Danach
Dkeeſchó	Din	law	Deac, Din
Drodjem	Daroudj	Necromancy / Evil Genius	Draoidheacht

Reotchen

Zend.	*Pehlvi.*	*Engliſh.*	*Iriſh.*
Reotchen	Roſchneh	light	Ruſhin
Rané	Ran	thigh	Ur-ran
Zeté	Afzaed	ſufficient	Saith, Sath
Zeſté	Iedeman	hand	Ed. mad. See Eret-zeſté
Streé	Vakad	female	Striopach, a harlot
Sreoved	Seroud	he ſings	Sar, muſick, Sar-tonna, a doctor of muſick
Sperezé	Seper	the Heavens	Speir
Seouefchte, See Eavoreté	Soud Kheſteh	a treaſury	Seod kiſte
Ghnao	Vakdan	a woman	Gean
Freeſchté	Fereſt	an index	Foras
Freiré	Meh	excellent	Fearr, as fearr, Maih

" Theſe are the Maihs the Aire-Coti brought with them to Ireland, viz. Budh, Sacca, &c. &c. See Vindication, p. 157.

Fſchtane	Peſtan	a teat	paiſde, a ſucking infant
Keie Ko	Kedar	who, which	Ki, Ke, Ci
Gueoſch, Goſchte	Goſch	the ear	Guſham, to hear; *guſhan tu me?* do you hear me?
Gamé	Zemeſtan	Winter	Gim-rah, winter quarter
Medo	As	Wine	Mead, wine of honey, As, drink, milk
Neomehé	Nohom	ninth	naoi, nine; naoiheamh, ninth.
Neeman	Nim	part, half	neamh, hence it is an adjunct negative
Nmano pethreo	Kad banoo	miſtreſs of the houſe, Nmana botha, nmna aſtigh	
Vareeté, Vero	Vared, Varan	it rains	Farthain, Faran — Rain
Vehmemtche	Neaſhne	I pray	Aiſcim, Naiſcim
Neaeſch	Neaeſch	an humble prayer	Naiſch
Eſchné	Eſchné	to do, to make	Eaſam
Vetché	Gobeſchné	to ſpeak	Gob, the organ of ſpeech; gobach, prating, talking; beaſchna, ſpeech
	Goft	he ſpoke	
Veſa	Vas	much	Fós, moreover
Vohone	Damma	blood	Damh, Fuil
Vatem	Vad	wind	fath, bád
Hereté	Sodar	a chief	Aire, pl. Airite, Suadhaire
Heked	Pavan aknin	but	achd
Jezoſch	Zaeh	abundance	Sath, Sah

Jezaé

Zend.	*Pehlvi.*	*Engliſh.*	*Iriſh.*
Jezaé	Jez-banom	I pray	Geis, a prayer; geis tamhrah, the prayers, ſacrifice, &c. &c. of Tarah
Jatomeanté	Djadouh, Jadu-gur	magician	Goor, a magician; goor-dhileachd. magick
Jaré	Sanat	a year	Errai, ſpring
Tchethro	Tchahar	four	Ceithre, Ceathar, Kahar
Pero	Rouin	before, in front	Roimh
Peſano	Sinéh	the breaſt	Siné, breaſt, nipple, teat
Peere-kenamtche	Parihan	the Genii Peri	Baire, Sidh-bhaire
Ized	Ized	good Genii	Sidh
Arab. شاهد	Shehid, an angel		Bann-ſidh, the genius of death; Sidh-brog, the genius of the houſe or family
Afrin	Afrin	the office of prayer, benediction	Afrinn, the Maſs; Ti-afrinn, the houſe of benediction, prayer, &c. the Maſs houſe

The prieſt in the Afrin requeſts for him, he prays for, in the name of the *Ized*, then invoked, every bleſſing of life, a long life in this world, and happineſs in the next. In the office is an *Afrin* to Zoroaſter, another to Oſchen, and another to Meher (Mithra), in Iriſh, Mihr, the Sun.

Ana	Ana	money	Ana, riches
Aban	the Ized of water		Abhan
Ane	Aingin	water	An, Ana, hence Ana Laiphi, the river Liffey
Ang-iura	——	a year	Eang
Ard	Ard	name of an Ized or good genius	Art, God
Aſp—a termination, implying chief—il ne faut pas croire que tous les noms Perſans terminés par Aſp renferment le mot Cheval, il ſignifie Commandant, Chef. (Anquetil.)			The Iriſh prefix this word, as Eaſbog a biſhop; Eaſcop, a biſhop; Eaſruadh, a governor
Aſpal——a Herbed, an eccleſiaſtical order under a Mobed			Abſdal, a diſciple
Sapetman, a name of Zoroaſter; Anquetil does not know the meaning of this word, but thinks *ſapemé* ſignifies excellent. I think it is the Iriſh Soib, holy, ſacred			Soib-ſgeul, holy ſtory, the Goſpel; Ar. سباح *Subah*, holy, epitheton Dei (Golius.) سبحات Subehat, repeating the glory of God, (Rich.)
Gah	Gah	prayer	Guih

Pothre,

Pehlvi.	*Perſian.*	*Engliſh.*	*Iriſh.*
Djatoun	Ized	a good genius	Sidh
Remane	Anas	pomegranate	Rimmon
Rekita	Schagard	a diſciple	Reacht, and Reactaire, a man in holy orders; Sagart, a prieſt
Rouin	Peſeh	before, in front	Roimh
Remeka	Madian	female	Maidin
Zazra	Vehi	excellent	Sar, wai (mhaith)
Zakar / Zakeo	Ner	male	Near, Anear, man; Sca, Aſcath, man
Damia	Khoun	blood	Damh, blood; Cine, Kine, conſanguinity
Sakina	Kared	a knife	Skian, Sgian
Schat-meta	Naodan	boat, veſſel	Scud, Naoi
Scheg	Djo	barley	Shagal, Seagal
Koka	Mah	moon	Mi, the moon's courſe, a month
Kavid	Bouz	he goat	Gadhar, Pouc, Gabhar, Gavar
Koſché	Pareſta	ſervant boy	Coiſiche, Giolla-coiſe
Kopa	Palan	a bât-horſe	Copal, Pal, Al, horſe
Kumra	Kumra	a ſheep-fold	Comora, Cumara
Goumeh	Garmi	heat	Gorm
Leſan	Zaban	tongue	Liſan
Malahi	Remak	ſalt	Malach
Matour	Meher	Mithra	Mihr, Mithr, Sun
Naiſchounan	Vezam	to clean	Maiſhenim
Jhan	Jezdan	God	Jon, the Sun, the god of the pagan Iriſh; the על יון El-Jion of the Phœnicians. (Sanchon.)
Behiſt	Dara behiſt / Dara Naem	Paradiſe	Neamh, felicity, paradiſe, heaven

Behiſt is from the Ar. بهش behiſt, chearful, joyful, Beus, Beuſach

Chaldee בסים beſis, jucundus - - Beaſchna

Naem is from the Ar. نعيم naim, tranquillity, felicity; Chald. נעם naam, ſuavis fuit—Thibet. Nama, cælum, felicem (Georgius) hence the Arabic دار نعيم dara-naim, the manſions of the bleſſed, the abode of felicity, paradiſe — Neamh, heaven, felicity, paradiſe;—Naomh, a Saint, an inhabitant of paradiſe

Akon - maſter, chief - Cean (Kan) Sidh-acan, the maſter or chief of the Genii, or a Genius of the firſt order

Every

Every word in Iriſh ſignifying abundance, riches, pleaſure, ſingly or compounded, is applied to paradiſe, as, *ana*, riches, *flac-ana*, heaven, paradiſe, *maoin*, riches, abundance, (whence *mamhaoin* and the ממון *mamon* of ſcripture) *flac-amhna*, heaven, paradiſe; ſo in Arabic عين *Ain*, riches, paradiſe, نعيم *naim*, wealth, pleaſure, paradiſe; Per. مينا *mena*, paradiſe, not from the word ſignifying blue, azure, as Richardſon has explained it, but from *maoin*, felicity; Ar. يمن *yemen*, felicity, *i. e.* Arabia Felix—ميمنت *memunut*, felicity; فلح *fuluh*, happineſs, paradiſe, &c. &c.

In like manner in Iriſh Adh, Adhn, Edean, felicity; Edean, or *Adan-gan*, the Garden of Eden, Paradiſe; the *Jannat Aden* of the Arabs, or Paradiſe; though, ſays Sale, they generally interpret the word *Eden*, not according to its acceptation in Hebrew, but according to its meaning in their own tongue, wherein it ſignifies, a ſettled or perpetual habitation, (in Iriſh Edean); the Heb. עדן *Eden*, is *felicitas*, *voluptas*. The name, which the Mohamedans uſually give to this happy manſion, is *al Jannat*, or, the Garden; and ſometimes they call it, with an addition, *Jannat al Ferdaws*, the Garden of paradiſe: *Jannat Aden*, as above; *Jannat al Mawa*, the Garden of abode; *Jannat al Naim*, the Garden of pleaſure.

The Iriſh had another old Perſian name for Paradiſe, viz. *Ith-uirne* or the land of *Huran*, حورن *huran*, paradiſe, a word, they ſay, compounded of حور عين hur-ain, a virgin of paradiſe. Shaw has miſtaken the ſenſe of the Iriſh, by tranſlating it *Hell;* quaſi *I-thunnar*, Ch. תנר *thunnar*, a fiery furnace.

Sidh, in Iriſh mythology, ſignifies a good Genius; *Sith*, a bad Genius; being both pronounced *Shee* by the moderns, they write *Sidh*, *Sith*, or *Sigh*, promiſcuouſly, all pronounced *Shee*, by the hiatus added to the final conſonant. Hence *Al Sijil*, the recording angel of the Arabs (Koran, c. 21.) or the Shee of the جلد *jild*, or book. *Sidh*, as I have ſhewn, is the שיד *Shid* of the Chaldees and the *Ized* of the Zend. *Sith* is the Chaldee and Hebrew שרת *Sheth*, a demon or evil Genius; (See Collect. p. 17. Saman). Hæc vox שרת *Sheth*, Judæis frequens eſt in ore, nam ſub ſpecie amicæ ſalutationis obvios Chriſtianos in Polonia et Germania ſarcaſticé et impié compellant *Sheth wilkome*, *i. e.* Dæmon ſalve, (Bythner, Clav. L. S. p. 2.) To theſe let us add Wulahan, or Dullahan, *i. e.* Di-ullahan, and Goiline, names for evil Genii, and we ſhall find, that the Iriſh pagan mythology embraces or includes the whole of the Chaldee and pagan Arabic mythology.

The Dullahan or Wullahan is a terrible bug-bear at this day; the peaſants hear him in the night dragging a heavy chain through the villages and along the roads; this is the

ولهان wulahan, or Satanas of the Arabs, quem exorciſmus compeſcet copiâ aquæ profuſâ in ſacra lotione, (Golius).

Goiline, tranſlated the Devil, in Shaw, is the غول *ghoulon* of the Arabs, the Dæmon ſylveſtris, (Golius); an imaginary ſylvan demon, of different ſhapes and colours, ſuppoſed to devour men and animals. A ſerpent, a dragon, (Richardſon).

The جني *jani* or *jins* of the Arabs and Perſians, or wicked demons, are the *Anghein* of the Iriſh. Shaw has made a great miſtake in tranſlating this compound, *the Holy-ones*. All Genii were ſuppoſed to be holy, ſo far as being the miniſters of God; but *the holy ones*, in the Engliſh language, carries a very different idea of the Jins. *An*, compounded, ſignifies evil, wicked; but *An-gein* means the Genii in general. Uſus Zoſimi Panapolitæ philoſophi eorum, quæ ad cultum divinum tradit in 9 libro ιμωθ, memorant ſacræ ſcripturæ & Biblia, quod *Gunæ* vel Gynæ certum demonum genus utantur mulieribus. Meminit quoque Hermes in Phyſ. & fere omnis ſermo opertus, & occultus primæque ac divinæ ſcripturæ, quod angeli deſideraverint mulieres, & venientes docuerint eas omnia opera naturæ: (Kircher Œdip. V. 2. p. 341.) Whence the pagans called St. Patrick Tail-ghean, Ar. طالن جن *tali-jin*, wicked demon, and Succat, Ar. شقي *ſhuky*, wicked.

On the word שד Shid, plural, Shiddim, Parkhurſt obſerves, that it appears theſe Demons or Genii were worſhipped by the Canaanites, and from them the valley of Shiddim or Siddim, of which we read ſo early as the time of Abraham, was probably denominated. So it is emphatically obſerved by the ſacred hiſtorian, Gen. 14. 4.—that this place, which had been thus idolatrouſly dedicated to pretended *Genial powers* of nature, was changed into the ſalt ſea, barren and waſte.

This carries us again back to that ſchool of idolatry, Babylon.

Sidh, in Iriſh, is a ſtar, an attendant angel; Sanſcrit, *Sedi*, a ſtar. The Sidh or genii were ſuppoſed to inhabit certain conſtellations, and hence *Sidus*, in Latin, a conſtellation; the ſtars diſpenſing ſcarcity or abundance, became powers, Genii, Gods, authors of good and evil, and ſome thought the ſix ſummer conſtellations were the good Genii, and the ſix winter conſtellations the bad Genii: the number of ſtars were a nation, an army of heroes, of Genii, appointed to govern the world under the command of their officers. The Sabians, ſays Maimonides, acknowledge a principal God, the maker and inhabitant of heaven: but on account of his great diſtance they conceive him to be inacceſſible; and in imitation of people towards their kings, they employ, as mediators with

with him, the planets and their angels, whom they call princes and potentates, and whom they ſuppoſe to reſide in thoſe luminary bodies, as in palaces or tabernacles, (More Nevochim, c. 29). Yet this is the religion, the infidels of the preſent age dare to compare with that of Moſes—a religion, in which we ſee multitudes of Gods at work churning the ocean after the deluge, whilſt their Divine Being is alternately ſleeping and waking—this is the religion, from which theſe infidels pretend the divine Moſes borrowed all his knowledge—a religion, ſays Sir Wm. Jones, founded on a ſyſtem of deſpotiſm and prieſtcraft; but with the ſpirit of ſublime devotion, of benevolence indeed to mankind, and of tenderneſs to all ſentient creatures; yet full of cruelty, folly, unnatural vice, ridiculous imagery, ſuperſtition, bigotry, and deteſtable licentiousneſs. (See Prieſtley's Compariſon of the Moſaic and Hindu Inſtitutions.)

The Koran gives us the idea the pagan Arabs had of Genii; "God created man of dried "clay, like an earthen veſſel; but he created the *Genii* of fire, clear from ſmoke, ch. lv. "There are certain men, ſays Mohammed, who fly for refuge unto certain of the Genii; "but they increaſe their folly and tranſgreſſion. (Koran, c. lxxii.) The Arabs, when they "found themſelves in a deſert, in the evening, uſed to ſay, I fly for refuge unto the Lord "of this valley, that he may defend me from the fooliſh among his people." (Sale.)

From the great affinity of the ancient Iriſh language, the manners, and cuſtoms, and eſpecially of the mythology of the ancient Iriſh, with thoſe of the Chaldæan and ancient Arabs, it muſt appear evident, that the ancient Iriſh, or *Aire-Coti*, were the immediate deſcendants of the Indo-Scythæ of Grecian hiſtory, who inhabited that part of Aſia, called India Lymerica, or of *rich paſture, bordered by water* (the Indus and the Perſian Gulph) as the word ſignifies in their dialect; they were great navigators, as Dionyſius informs us, whence they might have been named Sacæ and Scuthi, by the Chaldæans, from שחו Sachu or שחורת Sachuth, *i. e.* natatio, שחה Sacha, or סחה Sacha, natavit, *Sacha*, remigavit aquis. Yet, as S. is a common ſervile in Iriſh as in Hebrew and Chaldee, *Coti* may have been turned to *Scoti*. The origin of ancient names muſt for ever be involved in perplexity and darkneſs.

Words betokening things in common, as land, ſea, ſky, houſe, mountain, river, &c. &c. may be found ſingle or compounded, alike in moſt languages, becauſe all mankind at one time ſpoke one and the ſame tongue; but afterwards, when language was improved, by the introduction of technical terms in arts and ſciences, and ſuch terms are found with people

diſtant from each other, almoſt as far as north is from ſouth, we muſt conclude theſe people had one common origin, or had mixed ſince the introduction of arts and civilization—for example,

In Sanſcrit, *Coſha* ſignifies a dictionary; in Iriſh *Caiſe*, pronounced *Caiſhe*. *Caiſe mor bhreithir* or the great Lexicon of words, is the title of an ancient Iriſh Dictionary now in my poſſeſſion. *Cais-mart* is to be found in every dictionary to ſignify Etymology. The Sanſcrit *Saſtra*, a book of ſcience, as the *Aſtronomical Saſtra* of the Brahmins, is alſo an Iriſh word. *Seaſatar, quaſi, ſos indſir imramhae*, i. e. *Seaſatar*, ſignifies the expoſition of true knowledge, *i. e.* ſcience, (Cormac's Gloſs.)

Sanſcrit, *Meru* the north pole; Iriſh *Mir*, and *Mir-gheart. i. e.* the head or upper part of the Mir.

Muni, Sanſcrit, a philoſopher; Iriſh, *Muine*, learned; *Muinte-luchd*, learned people, philoſophers; *luchd*, people; Sanſcrit, *look*, *logue*, whence *munnoo logue*, people of contemplation; *Sheara*, a plough—P. *Shiyar*.

The ſtrongeſt proof of the validity of the hiſtory of the ancient Iriſh, is the language. In the following work, it has been thought ſufficient in many inſtances to quote its affinity with the Arabic only, without ſeeking it in the Hebrew or Chaldaic, becauſe, according to Sir Wm. Jones, the Hebrew, Chaldaic, Syriac, and Ethiopian tongues are dialects of the Arabic; (preface to Perſian Grammar.) The ſource of the Arabic language, ſays Richardſon, lies far beyond hiſtoric proof. Some carry the older dialect to the family of *Heber*, the fourth in deſcent from Noah: and the more modern to *Iſhmael*, the ſon of Abraham. Bochart has given us a liſt of above twenty languages, ſuppoſed to have been in uſe in very early ages, and in his arrangement according to antiquity, he places the Arabic after the Hebrew, and Chaldaic, and immediately before the Phœnician. Theſe authorities are ſufficient for the antiquity of the Iriſh language. Of the Hebrew, Chaldaic, or Phœnician, there are no perfect or complete Lexicons. In all inveſtigations of ancient hiſtory, and of the origin of nations, language is allowed to be a moſt unerring guide, and to this we might appeal, without referring to religion, manners, and cuſtoms.

So much for the mythology of the Aire-Coti or primitive inhabitants of Ireland. If we turn our attention to the civil and political government of ancient Ireland, handed down to us in the Brehon Laws and ancient MSS. we ſhall find it correſponding with that of the Carthaginians, and, as we may affirm from thence, with that of the Phœnicians. The Iriſh were governed formerly by the *Sibte* and *Ceadmuintir*, the *Suffites* and *Centumvirs* of the Carthaginians.

Carthaginians. There were two *Sibte*, who enjoyed the legiſlative power conjointly with the *Cead muintir*, the hundred adviſers, inſtructors, firſt families, as the words expreſs—the *Sibte* at length grew tyrannical, uſurped the power of kings, and divided the iſland between them. Each had their *Sibte*, who again divided their territories, and hence ſprung up four kings, one to each province. The *Sibte* were at firſt elective, for three years; this election was at the triennial aſſembly at Tarah. M. Héeren profeſſor of philoſophy at Gottingen, has lately publiſhed *Idées ſur les relations politiques commerciales des anciens peuples de l'Afrique*, wherein he has collected from ancient authors what has been written of the Carthaginian government. "The Suffites, he ſays, the ſenate, and the council of one hundred, compoſed of the "firſt families, were the principal wheels of this political machine. The two Suffites were "at the head of the government, they have been compared by Polybius to the conſuls of "Rome, and by Ariſtotle to the two kings of Sparta, with this difference, that they were "hereditary, whereas the Suffites were elective, yet it appears that the time of their power, "or functions, was not limited, to one year as with the Romans. In the time of Annibal "they became immoveable, and their power degenerated into tyranny, which Annibal "endeavoured to deſtroy. The Suffites could not be generals, theſe were elected by the "people in time of war." Theſe are the *fear toghtha*, the elected men, mentioned in the Brehon Laws, where we find particular privileges were allowed to the *Cead muintir*, or Centumviri. There cannot be a more ſtriking likeneſs between any two people, and to continue the parallel, when the Carthaginians ſettled in Spain, after the deſtruction of their metropolis, they became a prey to ſavages, till they became as ſavage as their neighbours. See *Sibte*.

It is evident, that the Iriſh have loſt their ancient alphabet, and it is as clear, that the ſounds of the vowels were either marked by points, as in the Chaldaic, or by ſtrokes annexed to the conſonants, as in the Sanſcrit and Æthiopian. The Arabs had no leſs than twenty-eight alphabets of various characters, which they employed on Taliſmans, (Richardſon.)

To expreſs the ſound of the Engliſh E, by the preſent alphabet, the Iriſh write *ao*, and of the Engliſh *ee*, they write *aoi*; *ao* is frequently written for ע ain, as, aoine, a faſt, Ch. עני ani. They have no character in the modern alphabet to expreſs Y, but write DH, as Dhia, *yia*, God, which was certainly the true pronunciation of the Hebrew יה now pronounced *Jah*.

The letters DH, at the end of a word are pronounced as *oo* Engliſh, as, do dheanadh, *do yeanoo*, to do.

Bh ſounds as V conſonant.

Mh as

Mh as W or V.

Theſe are expreſſed in the modern Iriſh characters by a dot or point over the letters D. B. M.

I am inclined to think they uſed the Chaldee or Phœnician letters, becauſe we often meet with them intermixed with the Iriſh, as *uireceaпt* for uireceacht; and I have ſeen ſome Chaldæan characters on old Iriſh monuments, ſo defaced as not to be able to make out the entire word.* In the book of Oghams, of which we ſhall ſpeak preſently, we find the character V for A, called *olov* or *olof*, the oloph or A of the Phœnicians. In the third diviſion of the Ogham Uraiceacht, A is repreſented by the following characters +, ⊤⊤, ⊤⊤, the firſt often occurs in the Egyptian inſcriptions; it is the Punic A. the laſt is the exact form of the Chaldaic or Eſtrangelo aleph or A.

Mr. Beauford in his Druidiſm revived, or, a diſſertation on the characters and modes of writing uſed by the pagan Iriſh after their converſion to Chriſtianity, obſerves, "*Notwithſtanding the probability, from the authorities before quoted, that the Phœnicians did introduce letters into Ireland, yet the truth muſt ever remain involved in darkneſs and obſcurity, and a doubt muſt ever hang on the aſſertions relative to the learned ſtate of the pagan Iriſh, if we were not in poſſeſſion of living evidence, from ſeveral monuments of antiquity, ſtill remaining in different parts of the kingdom; ſome of which owe their exiſtence to ages prior by ſome centuries to the eſtabliſhment of Chriſtianity in Ireland. The inſcriptions found on theſe monuments confirm, beyond the power of confutation, the aſſertions of the Iriſh antiquaries, reſpecting the literature of the pagan inhabitants of this country.*"

Mr. Beauford then gives ſeveral plates of theſe inſcriptions.

The number of letters in the Iriſh alphabet are eighteen, including P and H, which are not allowed to be letters, P and F being the ſame, and H an hiatus; the alphabet is then reduced to ſixteen; this paucity ſhews beyond contradiction, that they were imported into Ireland when letters were in their infancy. The Ogham or myſterious characters are almoſt as numerous as in the Sanſcrit.

The letters are named from trees, and ſaid to have been ſo named by *Soma*, (the Egyptian name of Hercules) the deity preſiding over trees, plants, &c. hence the primroſe, the herald of the ſpring, is by a beautiful metaphor named *Somarcain*, or the tender ſon of Soma.

Soma

* At Clonmacnoiſe (in King's county) are the ruins of ſeven churches, and two of the ancient round towers. Many ſtones are found with inſcriptions in the Hebrew, Greek, Latin and Iriſh tongues. (Statiſt. Survey, King's County, by Sir Ch. Coote, p. 115.)

Soma preſides over trees, herbs, plants, in the Brahminical mythology alſo; See Colebrook's Religious ceremonies of the Hindus, Aſiatic Reſearches, vol. 5.

In the Chronology of the Hindus, the generation after the flood begins with the famous Atri. " Buddha, the grandſon of *Atri*, married Ila, daughter of Satyavrata, who was born " to him in his old age. *Atri*, for the purpoſe of making the Vedas known to mankind, " had three ſons, or the *trimurti*, or Hindu Triad, was incarnated in his houſe. The eldeſt, " called *Soma*, was a perſon or form of Brahma. *To him the ſacred iſles in the weſt were* " *allotted.* He is ſtill alive, though inviſible, and is acknowledged as the chief of the ſa- " cerdotal tribe at this day. (Wilford's Chron. of the Hindus, Aſ. Reſ. V. 5.) See *Athair*, " *Atri*, in the Dictionary at the concluſion. The Indian Hercules, according to Cicero, was " called Belus; he is the ſame with Bala the brother of Criſhna, and both are conjointly " worſhipped at Mutra, indeed they are conſidered as one Avatara or incarnation of Viſhnu. " Bala is repreſented as a ſtout man with a *club* in his hand; he is called *Bala Rama.* " Diodorus Siculus ſays, that the poſterity of Hercules reigned for many centuries in *Pali-* " *bothra*, (See p. 4. 5.) Bala ſprang from Viſhnu or Heri, he is certainly Heri-cula, Heri-culus " and Hercules. (id. ib.)"

The body of the tree, the ſymbol of literature, has been miſtaken for a *club.* In Monfaucon, V. 2. p. 225. we find a ſymbol of Hercules Mercurius; it is a tree converted by the Greeks into a club, with the Caduceus at the top; at the bottom lie *ſgol* or *ſecol* (אשכול eſchol) or cluſters. The French author thinks them ears of corn, and that this medal was deſigned to ſignify Hercules, Mercury, and Ceres; it was no more than *Soma*, the deity of trees, fruits, &c. the author of letters. (Vindic. of Iriſh Hiſt. p. 86.)

Palibothra, we have ſhewn in the preceding pages, was a city of the Aire-Coti or Indo-Scythæ.

In the ancient Iriſh MS. entitled *Urai-ceacht na Neigis*, or the Maſter of Wiſdom, or the Præceptor, we have a particular account of *Soma* or *Soim. Urai cepht*, or *keft*, is another name of this work.

The title of this MS. evinces its Aſiatic origin. " *Urai;* les Arabes ſe ſervent de ce " mot, qui eſt tiré du Chaldaique et du Syriaque *Ouraia* et *Ouraio*, pour ſignifier un maitre, " ou docteur de la premiere claſſe: tels qu'ont eté Edris, Kheaher, Hermes, qui portent les " titres de premier, ſecond, & troiſieme maitres ou docteurs de l'univerſe." (Herbelot.)*

Ceacht,

* The Arabs uſe the word *Urai*, which is taken from the Chaldæan and Syrian *Ouraia* and *Ouraio*, to ſignify a maſter or doctor of the firſt claſs, ſuch were Edris, Kheaher, Hermes, who bear the titles of firſt, ſecond, and third maſters or doctors of the Univerſe.

Ceacht, or *Kekht*, Ar. كاقيه *Kaket*, grammatica dicta, tractatus de verborum conjugationibus. (Reland, præf. p. 2. Enchiridion Borhanedin). *Keft*, *Kefaiat*, môt Arab. qui ſignifie ce qui eſt, ſuffit, lequel entre dans les titres de pluſieurs livres. (Herbelot). قافيت *kafet* ſignifies rhyme, poetry, (Rich). *Urai ceacht na Neigios*, i. e. *præcepta poetarum inſcriptum, & centena carminum genera complexum*; (O'Flaherty Ogyg. p. 217.) The Lexiconiſts have therefore rendered it in Engliſh, by *An Accidence or Primmer*, (Lhuyd). *A Book for the Education of Youth.* (O'Brien). *Rudiments of Education.* (Shaw). *Neigios*, with N prefixed, (See the prefixes) may come from the Chald. הגי *hogi*, Ar. حجي *heji*, mens, ſagacitas, or *gios* may be derived from *gaos* wiſdom, *gaoſna* wiſe, which correſponds with the Sanſcrit *Goſeyn*, a Magus, a wiſe man, a prieſt.

The Uraiceacht contains the Ogham or myſterious alphabet of the pagan Iriſh, conſiſting of a number of ſtrokes or darts, from one to five, but never exceeding five in number, like the characters of Perſepolis, as has been obſerved by Gebelin, Bailly, and others. (See theſe characters engraved in my Collectanea, Vol. v.) Volney was informed by M. Beauchamp, grand vicar of Babylon, that bricks and tiles are daily picked up in the ruins of that city, upon which ſimilar characters are written with a nail. It is ſaid, Sir Joſeph Banks is in poſſeſſion of ſome of theſe tiles, and that he propoſes to have them engraved.*

Ogham is a pure Sanſcrit word, and means the ſacred or myſterious characters, as Toland juſtly obſerves. " Sir Wm. Jones confirms this from the Sanſcrit, and applies the uſe of it, " and the ancient traditions of the Iriſh, together with the authority of the Saxon Chro- " nicle, to prove, that theſe weſtern iſlands were firſt peopled from *Iran*, and that their " language, cuſtoms, and religion, were the ſame both in theſe iſlands, in *Iran* and *Hindoſtan*, " but, that all originated in CHALDÆA." † *Eirin*, the name of Ireland, was imported by this colony.

Millius and Gebelin are of opinion, that the Perſepolitan characters were Oghams, inſcribed by Zoroaſter.

Fenius or Phenius, as has been ſhewn, (p. 11.) founded a ſchool in the plains of Shinar, ſoon after the diſperſion, for the regulation of a language or dialect; the confuſion of tongues certainly required ſuch an inſtitution. By the text of the Uraceacht, it would appear that the

* Since writing the above, the inſcription has been engraved, and commented on by Dr. Hager, in the Monthly Magazine for Auguſt, 1801.

† Letter from Sir G. Young to the Author.

the uſe of letters was known at that time, and 540 years after this inſtitution Soim, who is alſo called Ogmius, invented a character named Ogam after him, that ſhould not be read by the vulgar.

The preface of the Uraiceacht explains this, viz. *Iſe ſeo atoſſac an leabhar ſeo, iar Fenius, agus iar Maire mac Nema, agus iarn Gaedal mac Ethor—agus iſin aimſir tancatar mic Iſrael uile a Hegipt, i. e.*—In this wiſe was this book begun, after Fenius, and after Maire ſon of Nema, and after Gaedal ſon of Ethor—and (it was begun) at the time all the ſons of Iſrael came into Egypt: and this Ogam character was taught in the *Gamair-ſcoill*, or univerſity or college: here we find another Chaldæan word גמר *gemar*, docere, *gemara*, ſtudium, doctrina.

This Ogam was invented by Thoth or Soma, at the time the Iſraelites came into Egypt. If Mercurius Triſmegiſtus of the Greeks, who was Thoth, was coeval with Moſes, as Kircher inſiſts in his Oedip. T. 1. p. 95.—Mercurius Triſmegiſtus author literarum, Moyſi coætaneus—it ſtamps a validity on this part of Iriſh hiſtory, and accounts very well for Moſes having known letters, before the time of the Decalogue, and is the reaſon that we find in ſcripture no account of letter writing before his time, and it alſo accounts for the tree being the ſymbol of literature with the Jews and all Oriental nations.

The Uraiceacht then proceeds by queſtion and anſwer.

Cid ar anabairt Sóma? What is ſaid of Sóma?

As beart na hughdar, ro badar remi uaire: iſé Conn-foel arainic in leabhar ſa. Authors ſay he was the firſt Uaire (præceptor): it was Konn-foela that explained or commented on this book—(Ar. رنق *ranak*, clarum reddidit—Gol.)

Ci bearla dunu di bearlaib, ro taiſealbo do Phenius Pharſad itoiſeach? What dialect was firſt ſhaped or formed by Phenius Pharſad?

Bearla Pheni: agus iſé ba Sóom dine Scoil, agus iſé bearla toiſeach rugud unti.

The Phenian dialect, and this dialect *Soim* taught in this ſchool.

EXPLANATION.

The Phenian dialect, that is, the language of *Hercules* or *Sóma*. *Nam Phanius*, Punicé *Hercules*, (Selden, prolog. de lingua Phœn. p. 16.) נאם *nam*, elocutus fuit (Schindler); *nam*, notat dicta divina, (Guſſetius). *Phanius* and *Phenius*, is certainly from the Ar. فن *fenn*, learning, knowledge, art; *finn*, cloſe application to erudition; Ir. *fonn*, *fann*, ſcience; *fin-ſgéal*, a learned oration; *fin-edach*, wiſe; Ar. *Fiioun*, Hercules, magna urbs Herculis; (Herbelot).

Hence the Phenian or Fenian dialect of the Iriſh, and the Phœnician of the ancients. *Phane* was the Egyptian Thoth; Pherecydes calls him *Ouphion*, prefixing the Egyptian article *ou*. The Chron. Alex. calls him *Faunus*.

We are next told, that Soma was the ſame as Ogmius, and that he married *Etan*, the goddeſs of ſcience. *Etan inghean Di an ceacht*, Etan, daughter of the goddeſs of ſcience; (Cormac); Punico—Malteſe *hetan* ſcience; hence Ἀθηνη or Minerva of the Greeks.

Cia rainic an t'Ogam? agus canas fuair anim?

Who explained the *Ogam*, or myſterious characters, and whence the name?

Ogam o Ogma, is ſé Soim in cedna, iſé rainic an t'Ogam. (T. ſervile).

Ogam was ſo called from *Ogma*, he is the ſame as *Soim*; he explained the Ogam—then follows:

He alſo invented the *Fege fineambhan* or branchy vine, and the *triagh ſruch fearcertne*, the three vineyards of the learned, Ch. שרק *Sruk*—Ar. شريق *Shureek*, vitis generoſa.

Ogam, dinna fear ro eolach amberla agus a filidect, is e rainic in t'Ogam. Ogam therefore was learned in languages, and in poetry, and philoſophy; it was he explained the Ogam. *Filideact*, from *file* a poet, Ch. פלל *phell*; Ar. فل *fal*, putare vitem & putare rationes.

Cuis airic derbard aintlecta, agus combead inbeaſnaſa is luct in eolus fo leadh, ſech lucht na tirdachta agus na buicnecta.

The reaſon of the invention (of the ogam or myſterious character) was for ſecret ſigns, to ſtand for ſpeech, underſtood by the learned, and to be kept ſecret from the ruſtic vulgar.

Canas ſuair anim iarſund agus ret in t'Ogam? from whence were the names of the Ogam characters taken?

Trid air ris ſi ſeadaib. They were named from trees.

This metaphor is carried on through every department of letters and ſcience.

The bloſſom of the branch ſignifies a letter, *ſcé na geug*, the bloſſom of the branch; hence *ſché* a letter, in the old Egyptian *ſchai* a letter; *Bar na craobh*, the fruit of the branch, *i. e.* a *word*; P. بار *bar*, fruit; Ch. בארר *bar*, loqui.

The thorn of language implies offence. *O Duin fear na neargna nóg, do chrean an berla gan bruid;* O Duin, the man of right conceptions, has delivered his language without a thorn, *i. e.* without offence to any party.

The branches are words, the leaves letters, bloſſoms the ſame; to prune the tree in uniform order, ſignifies to compoſe verſes.

To

To *fatar* theſe trees, that is, to place them in due order to form words, ſignified to write, whence *Stair*, a writing, hiſtory, &c. Ch. שטר *fatar;* Ar. سطر *fatar*, ſcripſit, linea & ordo, ſerieſque arborum, indè مسطور *muſtoor*, et, تسطير *teſtir*, conſcribens, ſcriba. See *Stair.*

Siola, or *Shiola*, a ſection, a ſhoot of a branch cut off, ſignifies a ſyllable: ſee שלח in the following metaphors in the Hebrew.

We ſhall now proceed to ſhew the ſame metaphor did exiſt, and was uſed in the ſame ſenſe, by the Chaldæans, Arabians, and all Oriental nations; and that the Chaldæan and Hebrew alphabet derive their names from trees and ſhrubs as the Iriſh does.

It muſt be recollected, that, according to Iriſh hiſtory, *Soma* named the letters after trees and plants, and that he was the deity of the Brahmins, and of the Iriſh or Aire-Coti, that preſided over trees and plants; and to Soma the ſacred iſles in the weſt were allotted.—See p. 43.

Chaldee and Hebrew Alphabet.	*Iriſh Alphabet.*
A. א. Aleph, ſome tree, the trunk of a tree	A. Ailm, the fir tree, *the* plane tree, ſome ſay the oak, Ar. علم *alam*, ſcience, the cypreſs
B. ב. Beth, a thorn tree - -	B. Beith, a birch tree
G. ג. Ghimel, a tree that grows in moiſt ground	G. Gort, the ivy tree
D. ד. Daleth, a vine - -	D. Duir, an oak
H. ה. He, the pomegranate tree - -	E. Eadhan, ivy leaf, *i. e.* the five fingered leaf, from Ead, Ed, the hand
U. ו. Vau, the palm tree - -	U. Ur, heath
H. ח. Heth, ſome very ſmall tree -	H. Huath, the white thorn
I. י. Jod, ivy - -	I. Idho, iyo, the yew tree, E is ſaid to be *Eadhan* ivy, from *Ed* the hand; the ivy is a five pointed leaf like a hand, whence the י jod of the Hebrew, ſignifies ivy, and a hand
L. ל. Lamed, a twig, a ſmall branch -	L. Luis, a quicken tree
M. מ. Subſtantia eſt quæ intenditur loquendo, quæcumque ſit etymologia, (Guſſetius)	M. Muin, a vine

Chaldee and Hebrew Alphabet.	*Iriſh Alphabet.*
N. נ. Nun, the coriander tree - -	N. Nion, the aſh tree
O. ע. Ain, no name - -	O. Onn, the broom or furze
Ts. צ. Tſade, no name	
K. ק. Koph, a bull ruſh, an old vine -	C. Coll, the hazel tree
R. ר. Reſch, the pine tree - -	R. Ruis, the elder tree
S. Sin, ת. Tau } No name aſſigned	S. Sail, the willow
	T. Tine, the fig tree, Ch. תינא tinna, ficus, Arbor & fructus, Ar. تين tin

Theſe ſeventeen Hebrew letters, Bayer ſays, formed the original alphabet. The Iriſh have no more.—The following, Bayer ſays, were additional, viz:—

ז. Zain, a ſpecies of flowering ſhrub
ט. Teth, or Toth, the mulberry tree
כ. Caph, the palm tree
ס. Samech, the apple tree

פ. Pe, the cedar tree - -	The Iriſh, as I before obſerved, had no P, the F was the פ pe or phe of the Chaldæans, and preſerves its figure in the modern alphabet; ꟻ is only פ reverſed.

The alphabet, collectively, is named in Iriſh AB *gitir*, from the two firſt letters, and the Chaldee גטר *gitar*, literæ, and AB, that is אב, ſignifies the apple tree, which was ſacred to Hercules and Apollo. Fructiferarum arborum plantatio hieroglyphicé in divinis literis accipitur pro *diſciplina doctorum.* (Heſychius, Pierius). Quin & Apollo *mali* coronam adamavit, apud Pauſaniam legas ſtatuam Apollini μηλωτη erectam. Tria læva manu *poma* continet Hercules—quid vero *clava* ſibi velit, alibi explicamus, cum *illam & rationem & diſciplinam* ſignificare contenderemus; (Pierius de ſacr. Egypt. 576). It was originally the trunk of the tree, whence the branches and leaves, the letters and literary emblems proceeded.—Hence the tree of knowledge in the garden of Paradiſe, which a Chaldæan Rabbi, named Naham, thus explains.

האלן גדול בוך נן עדן בהחענפים שהם תיבות יטפשטו עוד ענפים דקים ועלים והם האותיות; וכ."

Thus

Thus tranſlated by Kircher: Arbor magna in medio Paradiſi, cujus rami, *dictiones*, ulterius in ramos parvos & folia, quæ ſunt *literæ*, extenduntur: The great tree in the garden of Eden, the leaves of which were letters, and the branches words.

The Jews thought this was an apple tree; the Chaldæans and Arabs ſay it was a vine. The Indian fig has been adopted by ſome, and the Egyptians ſay it was a mulberry tree—the *arborum ſapientiſſima morus*—whence טוט Thoth, in Chaldee, the mulberry tree: *Thoth* non hominis, ſed *doctrinæ* nomen fuiſſe, totumque ſcientiarum omnium vaſtum ambitum deſignaſſe videtur. (Jablonſky).

The ſame may be ſaid of the Iriſh Phenius Farſaid, Ar. فرصيد *farſed*, morus arbor, & maximè morum. (Gol).

Theut, à Græcis Triſmegiſtus appellatus eſt—Hunc aſſerunt authores Ægyptiis præfuiſſe, eiſque leges ac literas tradidiſſe; literarum verò characteres in animantium *arborumque* figuris inſtituiſſe. (Eli. Sched. p. 109).

The Chaldæans and Jews ornamented the title pages of their books with a proſpect of the garden of Eden, as an allegory of wiſdom, and in the center was pictured an apple tree with ſome proper motto, as, *This tree is good to be eaten, fair to the ſight, and deſirable for the underſtanding.* Philo, the Jew, allegorizes both trees of Eden.

We ſhall now produce examples of this metaphor, from the Hebrew, Chaldæan, and Arabian languages.

Metaphors in Hebrew and Chaldæan.

The tree of Nebuchadnezzar's dream is uſed as an emblem of the underſtanding, and the cutting down thereof is interpreted by Daniel, to ſignify the deprivation of *human underſtanding*, (Dan. c. 4).

Solomon calls wiſdom the tree of life—happy is the man that findeth wiſdom, ſhe is the tree of life to them that lay hold upon her, (Prov. c. 3).

When Jacob extols the learning of Joſeph, he ſays, Joſeph is a fruitful bough by a ſpring, whoſe branches overtop the wall.

Theſe are general terms, we will now deſcend to particulars.

עץ *Ets*, a tree; the root, ſays Bate, ſignifies to take or give *inſtruction;* for all the actions of the mind are expreſſed by words, that ſtand for, or give an idea of ſomething ſenſible;—this is ſaying nothing.

כרם *kerem*, a vine, a vineyard, a *ſtudy*, a *ſchool*, a *college*. Super *Beth-kerem* tollite ſigna. Jerem. c. 6. v. 1. O! ye children of Benjamin, gather yourſelves to flee out of the midſt of Jeruſalem, and blow the trumpet in *Tekoa*, and ſet up a ſign (of fire, the war ſignal) in *Beth-kerem*—beth-kerem, *i. e.* domum vineæ—the Targum expreſſes it by *academy* or *college*—it was ſo called, ſay the Talmudiſts, becauſe the children *ſat in rows*, as vines are planted! they ſaw not the metaphor in its proper light. From *kerem*, to prune and dreſs the vine, comes the Latin *carmen* a poem: they borrowed it of the Greeks, with whom the firſt cantio was ſung in theatres, from a car covered with *vine branches*. The Greeks ſoon loſt ſight of the metaphor. The Arabs preſerve it in the word *Karmarah*, to be preſented with rich fruits, to be extolled in verſe.

Ch. שרש *Sharaſh*, Radix, Thema, vox primitiva unde voces derivatæ, inſtar *ramorum*, expullulant. Hence the Brahminical tree of knowledge called *aſwatta*, whoſe root is above, and whoſe branches are below, and whoſe leaves are the Veds. (Bhaguat Geeta, Lect. 15.)

Ch. אשל *Eſhel*, arbor, nemus, אשלי רברבי Eſheli Rabbi, ſapientes magni.

Heb. סעיף *Saiph*, a branch, *a thought*, which ariſeth or proceeds from the heart, as a branch doth from a tree, (Robertſon).—*Saiph*, ramus, *cogitatio*, ramos amputare. (Thom.).

Heb. and Ch. זמר *zamar*, to prune, to ſing, a ſong. *Zamar* putavit, pſallere, cantus, cantio, ſignificatio ſecandi in Zamar, pertinet ſpecialiter ad vitem, (Guſſet). Hence, with M ſervile *Mizmor* a muſician, and the Chaldæan *Mezameria*, the pſalter. The Arabs changed M into B as is common; زبر *Zabar*, putavit vitem, *intelligentia*, *liber*, *ſcripſit*, *ſcriptura*.

שלח *Shilah*, propago, dicitur de planta, arbore mittente ramos: in Cal uſurpatam reperio de *falce*, de *libro*, de *epiſtola*; hence the Iriſh *ſhiola*, a ſyllable, a ſection, a part cut off, a ſhoot of the branch.

גזר Gizar, ſecare, radix, *ſyllaba*, literarum comprehenſio.

שורא *Shuta*, linea, ordo, ſtylus, modus & uſus loquendi, ſtructura verborum; Syr. *Shita*, vitis, *Shuta* fructus arboris, verbum, ſermo. *Shita*, virgula, arbor, phraſis, verſus libri: hence the Iriſh *Saoth*, a man of letters; *Saoth amhal*, learned, ſkilful; *Saoth-ſceal*, a ſtory in verſe, a learned hiſtory. *Suito*, ce nom ſignifie en langue Japonoiſe, la methode de *philoſopher*, d'ou le ſecte de *Suito*. (Dict. des Cultes Relig.)

קיס *Kis*, lignum, קסן *Kiſan* folium arboris, קיס־טור *Kiſtor*, ſcriba, notarius.

אמר *Amar*, ramus excelſus, Syr. *Amra*, cantus, muſica. As a verb, ſays Bate, to branch out as a tree, to ſay, to command. Iriſh, *amhra*, a poem, a ſong; *amhar*, muſic; *Emir*, *amir*, a commander, a chief; Ar. امير *amir*.

יורה *Toreh*, a ſhoot, inſtruction. Iriſh, *Oirech*, & *Oirchedal*, inſtruction. ירה *yara*, unde הורה *hora*, docere, monere, מורה *morè*, doctor, hinc *morus*, μορια Gall. meure, mure, murier, arbor ſic dicta, (the mulberry tree) ergo, quo tempore Latini ita morum nominarunt, tum intelligebant eo nomine *doctrinam* & *ſapientiam*, (Tommaſſin). So, *Cadmus* in Egyptian, and *Thoth* in Chaldæan, ſignify the morus or mulberry tree; they were the Mercury of the Greeks and Romans. May not Mercurius derive from this *Moré*, and *caor*, the fruit. See *Nob*, forwards.

הבאי *Hebai*, ſuperlatio ſermonis, hyperbole, ab הובאי *hobai*, quod *ſpinam* ſignificat, ut hyperbole ſit quaſi ſpinoſus ſermo, (E. Buxt.). Iriſh, *aba*, *abah*, hyperbole, ſatire, lampoon.

עקר *Ikar*, radix verbi, undè cætera naſcuntur, ſicut ut ex radice arbor, & omnes ejus partes quatuor radices, *i. e.* quatuor elementa. Iriſh *Eocar; Eocar ſceath n'Afrion*, the root and branch of the Maſs, the title of one of Keating's MSS. of divinity.

נבה *Nabah*, to bud, to germinate, to bear fruit; to utter, to produce, applied to the ſpeech of man; hence נבא naba, to prophecy, to ſpeak in an eminent and extraordinary manner. (Bate).

רן *Ran*, & ארן *aran*. A healthy thriving tree, to ſing; ארנן arann, I will ſing aloud.—Iriſh *rann*, a ſong; *oran* the ſame.

נוב *Nob* fructus arboris, fructus linguæ, verbum, ſermo; hinc נביא *nobia*, propheta, ſignificat etiam verbum iſtud, germinare, fructificare. (Kimchi, & D. de Pom).

ספר התפוח *Sephir he-taphuah*, *i. e.* liber pomi; libellus forma dialogi conſcriptus inter Ariſtotelem & diſcipulos ejus:

פורא *Pora*, *i. e.* ramus fæcundus, *libellus*.

פרט *Peret*, racemus, acinus ſingularis à *rad*. Chald. diviſim aliquid fecit, Syriacè fecuit, Hebraicè modulatus eſt. (Amos. vi. 5). *Peret*, acini decidui; *peretim*, modulantes: vocibus in particulas quaſi conciſis. (Tomm.). As a noun, ſays Parkhurſt, it is uſed for each particular ſingle grape, for as a verb it ſignifies to particularize, ſo, to particularize in *muſic*, that is, to *quaver*. Iriſh *Puirt*, muſic, a verſe, a tune. Ar. پردہ *purdeh*, a muſical mode, tone, note.

דבר *Dabar*, verbum, arbor magna; Iriſh *dahar*, to ſpeak. See *abar*, *labar*.

גרופית *Gruphit*, ramus. Saul fuit ramus Sycamori, *i. e.* rex, legiſlator, ſcriba. (Medr. Schem. Sect. 28). Iriſh *Graibh*, a governor; *Graibhri*, a ſuperſcription.

מלין *Melin*, nux quercum, *literæ*, dictiones. מלל *malal*, loqui, *moul* Ch. verbum, ſermo, hinc μωλος poëſis vel cantus eſt, quæ prima fuit ſcribendi & ſeriò ac philoſophicé ſcribendi ratio, ut fuſiùs oſtendimus in methodo legendi poetas. Turcicè *Molla* Doctor legis, Iriſh

Maolan

Maolan matha or *wata*, an acorn, the fruit of the *batta or vatta*, the *aſwatta* tree of the Brahmins. Iriſh *Mal*, a poet.

להג *Lahag*, lectio, ſtudium, tanta eſt cognatio inter legere & colligere; hinc *lahag*, verba, rationes: inde herbas, flores & uno verbo hæc potuerint exprimi. (Tomm.) Iriſh *Leagah* to prune, to read.

In fine שוה *Soah*, to ſtudy, is derived from שיה *Siah*, a tree, and from יור *yor*, the ſhoot or branch, ירה *yara* to teach. שיה *Siah*, arbor, rami, ſermo, cogitatio. Arbor arte culta dicitur *ſiah*. (Guſſet.) Hence Iriſh *Saoi*, a man of letters.

אמר *Amar*, pro ramo oleæ, fertilis arboris, ponitur, Eſai. xvii. 6. derivatur à rad. אמר *amar* ſermonem, ab homine tanquam fructum procedentem, deſignante. (Guſſet.)—this is reverſing the radix.

בר *Bar*, de ramis vitis fæcundæ, Ezech. xvii. 6. & de *loquela humana*, (Guſſet.)—Hence in Iriſh *bar na craobh*, a word, the fruit of the branch; *bar*, a man of letters. Ch. באר *bar* claré & perſpicué loqui—expreſſit verbis & characteribus. ברירתא *barita*, ſic vocatur doctrina. (Caſt.) See *abar* and *leabar*. Et radix verbi inventa eſt in me.—Seeing the root of the matter is found in me, ſays Job, xix. 28.

ARABIC.

Among the moſt learned of the ancient Arabs it was a proverb, to ſay, *Va konta arafta uda ſhajaratyhe*. I know the wood of the tree before the fruit is ripened. I know his genius as ſoon as he ſpeaks. *Feſtiva allegoria!* exclaims the learned Schultens, *ego vero lignum ejus agnoveram, ante quam maturuiſſet fructus ejus*. Eam ſic enucleat Tebleb; dicere vult, ſe eum agnoviſſe inter dictandum epiſtolam, indicem eloquentiæ ejus: idque, antequam protuliſſet carmina, quibus ſemet indicabat—Lignum ſignat hominem ejuſque conditionem internam, externam; proverbialiter dictum, *non corruptum eſt lignum ejus*, pro, non eſt improbus, impurus, vitioſus.

علق *Alak*, ſuſpenſus fuit, depaſtus fuit ſumma arboris folia, vinum, arbor cujus folia ramoſque carpit—*effectus ſtudiumque animi*, peculiaria artis ac profeſſionis, unde *Taalakon*, ſuſpenſus character, ſcripturæ genus Perſicum—dependit, adhaeſit, etiam dicitur pecus ab arbore quum ſummitates ejus decerpit ac depaſcitur: *pulchra imago!* pendere a ſcientiis, pro iis deditum & adfixum eſſe, & pendere ab iiſdem, pro eas decerpere & depaſcere—fallor ni eloquentiæ Arabicæ princeps *Hariri* noſter, utrumque nunc cum gratia & emphaſi in unum ſenſum intexuit—pulchra imago! (Schultens Not. in Hariri, Conſeſſus 2d.)—Hence, with ſervile M, *Mo-allakat* the celebrated poems ſuſpended in the temple of Mecca.

Mècca. Iriſh *alloc*, *ulloc*, ſuſpended, a *pully*, by which to ſuſpend ; *ealac*, a bracket, a hook ; *eallac*, cattle (feeding on the leaves of trees ;) *eolac*, ſkilful, wiſe ; *uallach*, inſtruction. Is there no Schultens to hail the learning of the Aire-Coti with pulchra imago ! Feſtiva allegoria !

علم *Alam*, ſcience, learning, the cypreſs tree.

تصنيف *Teſnif*, a tree putting forth leaves, invention, compoſition, publiſhing a book.

Omnis liber ſapientiæ, apud Arabes, مجلة *m'jalat* appellatur, *i. e.* folium, (Erpenius) ; *m'jalaton*, volumen, folium in quo reconditioris aliquid *ſcientiæ* inſcriptum, liber, codex, (Gol.). Ir. *Slat*, as in *Slat cuimhne*, an inſcription of memory, a monument in memory of the dead.

ورق *Werek*, ſpecies arboris : qui ſcripſit, folium arboris, ſcriptura ; *warakaton*, ars libraria ; hence Mohammed's wife on account of her learning, was named *Warakah*. Iriſh *Barac*, a leaf ; *barachlach*, full of leaves ; *barac*, *bare*, a book ; *barclann*, a library ; *bractaire*, a writer, carver, engraver.

درک *Darak*, pervenit ad maturitatem fructus, *Metadarak*, Rhythmus. (Gol.) Iriſh *Darac*, the oak, the acorn ; *dreacht*, a poem ; Egyptian *Me drekos*, cantus hymnorum ; *medrekot-ſbo* doctrina ; Ch. דרוכות *drocut*, hiſtoricus, enarrator.

نهل Nehel, al Nehel, dactylus, educavit, præceptor, from the Ch. נהל *nahal*, paſtor, duxit paſcendi cauſa. Hence the *Nial* of Iriſh hiſtory, the leader of the Aire-Coti into Egypt. נהל *nehal* alſo ſignifies the morus or mulberry tree, ſo does *Kadmis* in Egyptian as do בכא *Bacca* and תות *Thoth* in Chaldee, and ברום *Brom*, pl. ברומים *Bromim*, pretioſæ arbores, ſcriniola rerum pretioſarum ; whence *Bromius* was a name of Dionyſius or Bacchus. *Broum*, in Iriſh hiſtory, was king of *Bactria*.

طنب *Tanab*, radix arboris, ſublimi ſtylo uſus fuit.

فنن *Fann*, ramus, modus & ratio orationis, pars artis vel doctrinæ. *Fanun*, rami, ſcientiæ.

افنان *Afanun*, racemus luxurians, ſpecies doctrinæ. *Feanan*, diverſi generis carmen. Iriſh *Fenn*, *ſonn*, ſcience, poetry, harmony.

طلوح *Talua*, florere, gemmare cœpit arbor, cognovit, conſideravit, animum advertit ad rem : *Taaly*, flores & gemmæ, idoneus, ſerpens, arcanum, horoſcopus, indè *Taluſm* ; Taleſmatibus ſeu imaginibus conſecravit opus *Magus*, effectum haberet imago magica. Iriſh *Taliaſg*, a magus, a philoſopher.

سحل *Sahal*, decorticavit, orator disertus, *mesahal*, lingua diserta et prompta.

علم *Alim*, *ulum*, *uluman*, Cyprus arbor, *Scientia*, doctrina.

Irish *Ollam*, *ailm*, a tree; *ollam*, a doctor of arts; *ollamhan*, learning, science; *Muir ollamhan*, a college, university, academy; *aolam*, learned; *aolam-tighe*, a college; *ailm*, the first letter of the alphabet; *aolam-both*, a school-house; hence the famous Irish scholar *Ollamh fodhla;* Ar. فضل *fadal*, scientia. (Pocock.) Ch. אלף *alaph*, discere, אולפן *ulaphan*, doctrina, *Bet-olphana*, domus doctrinæ; אלף בית *aleph beth*, alphabetum. Heb. אלף *alaph*, studuit; אלוף *alloph*, doctor, præceptor—& *bos*, quia mansuetissimum animal est, *docile* & *tractabile;* Syr. *alaph*, didicit.

Irish *Ollamh caill*, rhetorick; Arab. علم كلام *ulm kelam;* Irish- *Ollamh gaoith*, the science of wisdom, *i. e.* the science of sciences, Mathematics; Ar. علم غايه *alm ghayet*. Hinc אלפא *alpha*, primum, primarium, quia *alpha* est *prima* litera alphabeti—and it signifies an *Ox* because it is a tractable beast; what now becomes of *Gebelin* and others, who have found out that the א was to represent an oxes head?

The Chinese have adopted the metaphor. They say that *Confulu* was the inventor of letters and arts, the *Cann faola* of Irish history.

They either carried with them the symbol of the tree, as a literary character, or borrowed it of the Arabians, or of the Indo-Scythæ. From the affinity of language one would be led to think they borrowed it of the Chaldeans. As *siah*, a tree, is derived from *soah* to study, or vice versa; so in the Chinese, *si*, a tree, is the key or radix of *su*, a man of erudition, of *sai* learning, wisdom, a master of arts, a mandarine, and of *su* a book; in Irish *saoi* a man of learning. The characters denoting these significations confirm this assertion. The following are copied from Bayer's Lexicon Sinicum.

木 *Si*, *su*, arbor.

士 *Su*, doctor, magister.

才 *Sai*, doctrina, doceo.

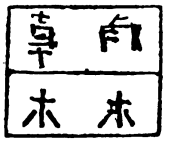
士 *Su*, doctus, mandarinus.

才 ㄓ *Sie*, prava vir doctrina & ratione.

文 *Tsi*, ramus.

文 *Uen*, res literaria.

文 *Uen*, literas compono, composita.



Han lin, Mandarinus epistolarum, seu libellorum *Sylva*, qui est tertius senatus cancellarius.—The symbols over the trees express books in all.

See more examples in the fifth volume of my Collectanea, where the reader will find many more authorities of this symbol in the Oriental dialects.

If

If we could produce no other example than this metaphor, we ſhould think it ſufficient to prove our aſſertion, that the *Aire-Coti* or Indo-Scythæ, of Iran, came directly from the Eaſt to Spain, and from thence to Ireland, Britain, and Gaul, a lettered people. There cannot be a ſtronger proof of the learned Sir Wm. Jones's aſſertion that theſe iſlands were peopled from *Iran*, and that their language, manners, and religion were the ſame. Bede and Lhwyd agree, that the Scoti were the firſt inhabitants of Britain, and Britain was evidently ſo named from *Bruit-tan*, or the country of lead, or tin, in the Iriſh language, as we have already ſhewn, p. 14. and Ireland was denominated the iſland of Shepherds, or Sheep ground, *i. e. Fail;* See p. 6.

The Greeks received this metaphor from the Phœnicians or Indo-Scythians. Xerxes offered his own jewels and thoſe of his concubines to a plane tree, and was ſo ſmitten with it, according to Herodotus and Œlian, as to forget his expedition—which is no more than to ſay, he was loſt in thought.

Homer alſo mentions a ſacrifice under a beautiful plane tree.

The philoſophical converſations of Socrates are repreſented under its ſhade, and the academic groves ſo celebrated, were formed of the plane tree. Hence *Sylvæ*, the wood ſcience, is one of the moſt elegant, and of the moſt common titles to the labours of the ancients. The Sylvæ of Statius are ſuppoſed to be more valuable than his finiſhed compoſitions.

Many modern writers of Latin poetry have entitled their works *Sylvæ*, and our Ben Johnſon, alluding to the ancient title of Sylvæ, denominates ſome of his ſmaller works *underwood;* but his obſervations on men and things he entitles *timber*, which muſt appear unaccountably ſingular to the unlearned reader, and certainly appears a little pedantic—but, by this title he meant *ſound ſolid wiſdom.*

Quintilian deſcribes thoſe works diſtinguiſhed by the name of Sylvæ, as ſtruck out with the impulſe of a ſudden calenture, *ſubito excuſſa calore;* nothing can be more contrary to the Oriental original metaphor, and to the tree alphabet of the Iriſh we are indebted for theſe reſearches.

In the beginning of this preface I have given an epitome of Iriſh hiſtory, perſuaded with my late learned friend, Sir Wm. Jones, and with Mr. Maurice, that the Indo-Scythæ or men of *Iran* colonized theſe Weſtern Iſles. "The Saxons, well acquainted with the people "they had ſubdued, attributed *Stonehenge* and every great monument in England to the "*Scoti*, and aſſert, that the firſt ſettlers of Britain came from Armenia." The Saxon Chronicle ſpeaks of Ireland as ſettled by the Scoti, before that time—it next records the

arrival of the South-Scythians by ſea alſo, in *long ſhips*, whom the Armenian Scythians would not ſuffer to land, and they went to the Scoti in Ireland, who adviſed them to go to Scotland, where they were admitted and reſided, and afterwards intermarried with the Iriſh Scoti, and gave the name to Scotland. (Chronicon Saxonicum.) In many places they left the name of Armenia. In Devonſhire is a river called *Armine*, and the town and hundred are called *Armine-ton* to this day. So likewiſe there was a *Mons Scotium* in Armenia.*

" When the Sacæ or Scythæ left Armenia, ſays M. D'Ancarville, they ſeem to have " changed the mildneſs of their ancient manners: they were no longer the upright and juſt " people ſo celebrated by the poet Choerilus; they now imitated the Treres and Cimmerians, " who, in the time of Midas, towards the twenty-firſt Olympiad ravaged Aſia. Theſe people, " of the ſame origin with the Sacæ, were the Scythæ of the branch of Agathyrſes. Theſe " Sacæ, following their example, deſcended from Armenia into Cappadocia, and ſeized on " that part of Pontus neareſt to the Euxine Sea. Here they armed veſſels (for they were " great ſhepherds, warriors, and navigators) and became pirates as their neighbours had " done before. Theſe Sacæ or Scythians having conquered Aſia, they impoſed a tribute ſo " light, that it was rather an acknowledgment of their conqueſt, than an impoſt. Aſia was " then a fief depending on Scythia. In memory of their common origin, they bore the " *Serpent* as their *Enſign Armorial*, being the repreſentative of the *Generative Being*, and " hence the idle ſtory of Scythes being begotten by a God on the body of a woman, half " human, half ſerpent." (Enquiry into the Origin and Progreſs of the Arts and Sciences of Greece.)

The Enſign Armorial of the ancient Iriſh was a ſerpent twiſted round a ſtaff, on a green ground. (See Keating's Hiſt. of Ireland, and my Vindication.)—Afterwards the harp on a green ground; the green, becauſe Ireland was remarkable for its verdure, whence it was called the Green Iſland, and *Inis phail* or the Iſland of Sheep Paſture.

Theſe were the firſt, that gave the name of *Gud-ban* or White Cliff to Albion, Ch. גודא בן Guda 'ban, and of *Gui-ban* or white foreigners to the Saxons, *i. e.* גוי־בן *Goi-ban*, a name we find for England and Engliſhmen, in the Iriſh dictionaries and MSS.

Theſe

* ארמינאה Arminah, Armenia, Vir Gog nuncupatus, ex Magoga provincia (Dav. De Pomis, p. 16.) Arminah, the Arabic name of Armenia. This diſtrict, according to Eaſtern geographers, is much more extenſive than the country ſo called by Europeans, being in general conſidered as nearly the ſame with ancient Parthia. (Richardſon). The eaſtern nations often gave the name of Armeniah to thoſe nations the Greeks and Romans called Parthians or Perſians; the *th* is pronounced as *S* by the Turks and Perſians. (Herbelot).

Theſe are the inducements I had to ſtudy the Iriſh language, and to write a Vindication of its ancient hiſtory, and theſe inducements have led me to write a Dictionary of the ſame language, collated throughout with the Chaldee and Arabic, of which I ſhall here give a few examples.

La langue d'une nation eſt toujours le plus reconnoiſſable de ſes monumens: par elle on apprend ſes antiquitez, on decouvre ſon *origine*. (Mem. de litterat, T. 7. p. 497.)

But before we give the collation with the Chaldee and Arabic, we ſhall produce a liſt of words common to the old Iriſh and old Egyptian, and the Hindooſtanee; as from Hindoſtan we bring the Aire-Coti to Spain and to the Britiſh iſles.

All hiſtory agrees with the Iriſh, that a colony of Scythians did pervade Egypt; the Aire-Coti, or anceſtors of the Iriſh, claim to have been this colony; as a proof of that aſſertion, I ſhall produce a liſt of words taken from the *Nomenclatura Egypto-Arabica*, publiſhed by Kircher, and from the Coptic Lexicon of the learned Dr. Woide. There are many words in this liſt, that cannot be found in any other languages but the Egyptian and old Iriſh. This Nomenclatura was found by *Petrus a Valle*, in 1615, near Grand Cairo, in the hands of ſome peaſants. It contains, ſays Peter, many old Egyptian words, ſacred and profane, now grown obſolete to the Egyptians themſelves. Caylus obſerves, we know as little of the Egyptian dialect, as we do of their characters. The Egyptian language is certainly one of the moſt ancient in the world, and probably an original or mother tongue, formed at the confuſion of Babel. The ſtriking affinity of the old Iriſh with this language affords ſuch a proof of the authority of the ancient hiſtory of Ireland, as muſt be admitted with ſtrong evidence.

Scythæ in ſacris Ægyptiorum inſtructi ab exercitu Ramſis, qui jam annos ante Seſoſtrim circiter centum, Lybia, Æthiopia, Medis, Perſis, Bactris, & Scythis potitus dicitur, fuerunt Colchi Scythæ, Ægyptiorum coloni. (Georg. Alphab. Tibet.)

The Indo-Scythæ, ſays Bryant, occupied the coaſt of Syria, under the titles of Belidæ, Cadmians, and Phoenices—they are called Cuſeans, Arabians, Eruthræans, Ethiopians, but among themſelves their general patronymic was Cuth, and their country Cutha.

Bruce found their deſcendants in the ſame part of Ethiopia; theſe people, ſays he, were in Hebrew called *Phut*, and in all other languages ſhepherds; they are ſo ſtill, for they ſtill exiſt; they ſubſiſt by the ſame occupation—never had another—and therefore cannot be miſtaken. They are called Balous, Bagla, Beloucee, Berberi, Barabra, Zilla, and Habab, which all ſignify but one thing, namely that of ſhepherd; it is very probable, that ſome of

theſe

theſe words ſignified different degrees among them, as we ſhall ſee in the ſequel. (Bruce's Travels into Abyſſinia.)

In theſe names we recognize the Iriſh Palis or Balis, Buacal, Seal, Barb, Calbarb, Fearbaire or Barbaire, all words ſignifying ſheep, ſheep-grounds, cow-herds, &c. &c.

" Letters, adds Bruce, at leaſt one ſort of them, and arithmetical characters, we are told, were invented by this middle part of the Cuthites, while trade and aſtronomy, the natural hiſtory of the winds, and the ſeaſons, were what neceſſarily employed the colony."

This calls to mind what Smith aſſerts in his Hiſtory of the County of Kerry, " Claſſical reading, ſays that author, extends itſelf, to a fault, among the lower and poorer kind in Kerry—many of them, to the taking them off more uſeful works, have greater knowledge in this way, than ſome of the better ſort in other places; neither is the genius of the commonalty confined to this kind of learning alone, for I ſaw a poor man, near Blackſtones, who had a tolerable notion of calculating Epacts, Golden number, Dominical letter, the Moon's phaſes, and even Eclipſes, although he had never been taught to read Engliſh."

That the old Iriſh had books of Aſtronomy written in their native tongue, appears by a fragment of many leaves of vellum, now in the poſſeſſion of the learned Mr. Aſtle. Many looſe ſheets have come under my inſpection, of which we ſhall treat hereafter.

Egyptian.	*Iriſh.*
Ath, a negative part. -	- Ath, as in Ath-rioghadh, to dethrone; ath-uair, not now; ath-la, not to-day; ath is ſeldom uſed in this ſenſe
An, a negat. part. -	- An
Aiai, increaſe -	- Ai
Al, a ſtone -	- Ail
Amoi, I wiſh -	- Mai, mai liom, I wiſh
Amre, a prince, chief	- Amir
Amre, a kneading of bread	- Amri, a kneading trough
Ani, fairneſs, beauty -	- An, ana
Anoni, riches, luxury	- Ana
Aoun, grievous -	- Onn, hone, o hone!
Aouon, to open -	- Uine, an opening; uine-og, a little opening, with the prefix, fuinneog, a window. See F.
Areh, a ſervant -	- Ara
Areghj, termination, end	- Earais

Aghjan,

Egyptian.	*Iriſh.*
Aghjan, without -	- Gan
Ariki, hoſtile -	- Aireac
Aſebol, to indulge -	- Eaſboloid, indulgence, abſolution
Ad, a præpoſite negative	- Ead
Ban, covenant -	- Bann
Bots, war, victory -	- Buathas, victory
Ouoi, a perſon -	- Aoi
Adooui, early -	- Adoich
Aſh, to crucify -	- Ceas, Aoine an cheaſta, Good-Friday, on which Chriſt was (cheaſta) crucified
Aſhai, a crowd -	- Eis
Aſhi, to hang -	- Ais
Baki, a town -	- Bocan, a houſe; boctain, a dwelling, from boc a houſe, and tanam to dwell
Bari, a boat, a bark -	- Baris
Baſhi, a cow -	- Bois, bois ceil, a wild cow, a cow of the woods
Beſnid, belonging to copper	- Bés, copper money
Bél, water - -	- Bial
Bighii, ſhipwreck -	- Bach, long-bach; long, a ſhip
Bok, a ſervant, -	- Buacal, a cow-herd
Gallou, a bat -	- Gallun, a ſparrow
Eioul, a ſtag -	- Ail
Emi, ſcience, knowledge	- Eamh, eamhainſi
Mok, ſtudy -	- Eaman-mhaca, an univerſity; a celebrated one of this name was in Armagh; Sanſcrit, *maca*, a college
Dod, the hand -	- Dod, See Ed, Id.
Erous, an anſwer -	- Arſé, ſaid he, he anſwered
Dom, to adhere -	- Dom, domlac, coagulated milk
Erto, a cubit -	- Ortog, a little meaſure, an inch
Eſie, elated, proud, haughty	- Eas, eaſlabhra, pompous words
Meine, a mark or ſign -	- Mionn, a mark, an image, a letter of the alphabet—Hieroglyphic
Schai, a letter, a character	- Schi, ſcé na geug, a letter, *i. e.* the bloſſom of the branch. See the tree alphabet before, p. lx.
Se, the third perſon -	- Se
Seini, a phyſician, a doctor	- Seanam, to cure, to heal
Soli, a veil - -	- Seól
Dako, to periſh -	- Deag, death

Damo,

Egyptian.	*Iriſh.*
Damo, to ſhew, to teach -	Dam, damoide, a preceptor, from oide, inſtruction;—damhpupa, a ſchool-maſter; damha, a ſtudent
Seth, ſtrong, brave - -	Sithbe, a general
Erhot, a ſhip - -	Aort, (Armenian Aurth)
Deu, wind - -	Dea
Phette, the rain-bow - -	Feite
Phro, winter - -	Fuar, cold
Pheriou, ſplendid - -	Forai, forai na grian, Aurora
Pholph, to ſtrike - -	Bual
Phorgh, a diviſion - -	Fairke
Oik, bread - - -	Og. ſudóg, panis expiationis. Heb. סודה ſudah
Op, deſtiny, fate - -	Upha, upa
Shai, the noſe - -	Sai, ſairun, ſrain, ſrón, *i. e.* ſai of rún, the face
Sai, ſaire, a feaſt, a rejoicing or making merry -	Saoire, la ſaoire, a holyday, a day of feſtivity; ſeire, feſtivity, dinner.
She, wood - - -	Sae, ſaor, a carpenter
Sheebol, to go out - -	Shiubhal, to walk abroad
Sheri, a ſon, a daughter -	Shar, a ſon; ſhean-ſhior, the eldeſt ſon; ſheareach, a colt, *i. e.* ſon of a horſe
Shligh, a knife, the colter of a plough	Sleigh, a ſharp inſtrument with which they cut peat, a ſpade
Shiai, extenſion - -	Shi, ſhinim, to make an extenſion, to reach
Shit, a vomit - -	Sceith
Eida, the paſſover, the feaſt of Eaſter	Iod, a feaſt; an iod, Shrove Tueſday
Cheſh, to torture - -	Ceaſan, torture; aoine an cheaſta, Good Friday, or the feaſt of the Crucifiction
Ehrei, above, upon - -	Ar
Tiehrei, noble - -	Tria, a king
Eghjeou, a ſhip - -	Uige, uighinge, many ſhips, a fleet
Thaibes, victory - -	Taibh, taibhreal, the laurel of victory
Thal, a hill - -	Tul
Thelel, to kill, to murder -	Teal, teal mac, a parricide, a ſon that murders (his father)
Thas, a likeneſs, a ſpectre -	Tais
Thoud, to collect, a crowd -	Tuidme, a crowd
Thou, wind - -	Doi, toi, wind; tua, the north wind
Thoud, to congregate - -	Teide, a congregation, a fair
Thod, wine mixed with water -	Toide, ſpirits mixed with water
Thos, end, termination -	Tus

Thems,

Egyptian.	*Iriſh.*
Thems, to bury - -	Tamh, taimh-leacht, a burying carn, or heaps of ſtones raiſed by thoſe who accompanied the corps in time of paganiſm, (O'Brien)
Iten, land - - -	Ith
Iot, a granary - -	Ith, corn, wheat
Ibi, to be thirſty - -	Ibh, drink
Ioch, the moon - -	Eac, eag
Piich, a dæmon - -	Pocan, a little demon; feiſh, the deſtroyer
Kadmis, the mulberry tree -	Cadmus. See the tree metaphor, in the preceding pages
Kaldas, ſanctity, holineſs -	Keldei, hence the Culdees of Ireland
Kealg, a point, an angle -	Kealg
Kadhed, prudent - -	Keadfaoi, prudence; ceadfaoi
Kas, to break - -	Keas, ceas; C ſounds as K
Kat, intellect, ſenſe - -	Keatfa
Kel, a bell - -	Keol, keolan, a little bell
Loghj, to ceaſe - -	Leig, leig o ſhin, ceaſe from (doing) that
Ma, give - - -	Mai, forgive; mai dhuin ar fiach, forgive us our ſins
Met, a negative - -	Mith
Maniak-eſpe, a collar, torques -	Muinke
Mokh, affliction - -	M'uc, o m'uchd!
N'toms, thou baptizeſt -	Tomam, to baptize, to dip
Mounhou, and with the article pi-mounhou, a diſtrict, region	Muhan, hence *Muhan*, now called Munſter, one of the provinces of Ireland, which is divided into *Deas Muhan*, South diſtrict, now Deſmond; *Tua Muhan*, North diſtrict, now Thomond; *Oir Muhan*, Eaſt diſtrict, now Ormond; and *Iar Muhan*, or Weſt diſtrict
Las, pi-las, a tongue - -	Lis, liſen
Ooch, the moon, domina maris -	Eac, eag, the moon; oice, water
Lemne, a ſea port - -	Luimne, Luimnoic, the ſea port of the River Shannon; hence Luimnac is Iriſh for Limerick, ſeated on that river. Limerick is a corruption of *Laimri-oic*, on the water edge; hence *India-Limyrica*, bounded and watered by the Ganges, Indus, Perſian gulph, the Caſpian ſea, and the Jihon, the ancient ſeat of the Aire-Coti. See preface
Tomi, a village - -	Tuam

Egyptian.	*Iriſh.*
Rouchi, night -	- Reagh
Sobi, holy -	- Soib, ſoib-ſgeul, holy ſtory, the name of the goſpel in Iriſh
Nead, wind -	- Neid, Dia neid, Æolus
Niphoui, heaven -	- Neamh, neav
Niat, ſcience, wiſdom -	- Nath, Dia naith, Minerva
Eſoueb, a prieſt -	- Eaſb-og, a biſhop; eaſb ſignifies dignity, Ar. حسب huſb, og devout, the Yogee of the Brahmins
Ouini, a harp -	- Aine, muſick
Outouet, green -	- Uathath
Ohi, a flock -	- Aoi, whence aoire, a ſhepherd
Rako, to write -	- Racam, I write
Rad, t'rad, a foot -	- Troid, T ſervile
Raſh, to meaſure -	- Reis, a ſpan
Red, rod, to riſe, oriri	- Rad, rad a dearglus, Aurora, the riſing of the red light
Re, to do - -	- Re, done
Rokh, a fire, incendium	- Rogh, pyra, a funeral pile for burning a dead body
Sad, to caſt, to throw -	- Saidoir, a thrower, a caſter of darts, a ſoldier
Shiol, gens, people, nation	- Shiol, ſiol ſeed, iſſue, tribe, clan
Shne, a net -	- Sén, ſein
Shot, hard -	- Sheod, adamant
Shom, ſummer -	- Samh, Samhra
Phikohi, a weaver's beam	- Figeach, fighedoir, a weaver
Phos, more, many -	- Fós, moreover
Phota, anus, podes -	- Putog, circulus ani. See og, circular
Chello, old -	- Cailleach, an old woman; cailleachas, dotage
Chok, to war -	- Coga, war
Hel, helai, to fly -	- Eolar, iolar, an eagle; (eit a feather) eitile, a wing, the feathers of flight
Sihap, to judge -	- Seibti, a judge
Hli, any one -	- Eile
Chra, the face -	- Cru
Hob, work -	- Obar
Chot, to navigate -	- Cot, a boat
C'hot, oportet -	- Caitfe
Ghal, a pledge -	- Geall
Gho, to announce, proclaim	- Gochaire, and gochman, a maſter of ceremonies
Ghaph, winter -	- Gamh-ra

Ghin,

Egyptian.	*Iriſh.*
Ghin, action -	- Ghnim, I do, I act
Ghinnau, the countenance	- Gni
Ghoi, a ſhip -	- Uige
Ghiphe, to poſſeſs -	- Gabh
Ghro, victory -	- Cro
Gratia, religion, holineſs	- Garait, a ſaint

The Iriſh Language collated with the Hindooſtanee.

N. B. Thoſe words in the Hindooſtanee common to the Arabic are omitted, as they will be found in the Iriſh Dictionary.

In the Hindooſtanee D and T are commutable.

D Is often changed to J, as, dhemur, jheemur, a chairman; duhez, juhez, a dowry.

The Nagaree has no F, and is often rendered by P, Ph.

R Is convertible into L, and L into R.

Ch is ſometimes hard, ſometimes ſoft, as *Chuchha*, *Kukka*, Uncle, *Duchhin*, or *Dukhin*, South; *Luchmee*, or *Lukhme*, riches.

Theſe remarks are from the Hindooſtanic Dictionary, a moſt laborious work, compoſed by Mr. Gilchriſt, and printed at Calcutta, 1798, whence the following words are taken.

Hindooſtanee.	*Engliſh.*	*Iriſh*
Agun	- fire -	- aghna, to kindle a fire
Aeu, Aoo	- age -	- aoi
Ahar	- food, aliment	- aran, bread; airear, diet, food
Age, Aga	- before, in front	- aghai
Arog	- a belch	- bruch
Aggea	- a command	- agh, alaw
——	- dominion	- falamhn'uga; fal, a prince
Anun	- face	- aodhan, eehan
Ag	- fire	- dagh
Alim	- learned	- ollam
Amar	- a general	- amar, pl. omra; amar uile omra, generaliſſimo, Ar. امير الصرا ameer ool oomra
Achar	- theology	- aoſarach. See Eeſhoor

Hindooſtanee.	*Engliſh.*	*Iriſh.*
Are!	O!	ara!
Akas	ſky	acas, æther
Aſa	a ſtaff	aſan
Baloo	ſand	bul, bal, ſand bank
Ban	water	the river Ban
Biſekh	abundance, increaſe	biſeach
Bhaſha, Buchun	ſpeech	beaſhcna
Beet	cattle	beathah
Bhoot	apparition	buitſeach, a witch, ſuppoſed capable of raiſing apparitions
Ban	an arrow	ban-ſach, the ban of the Sacæ; gun-buine, a javelin, from gon to wound
Bhikharee	a beggar	poccaire
Baluk	a boy, a brat	ballach
Buru	big	borr
Bohit	a ſhip	bad, a boat
Bura	boiſterous	buara
Bunnee, Bunnree	a bride	bean na bainſe
Bunnana	to build	bunnaim, I build
Bhar	to carry	beiram, I carry; beirt, a load, a burden
Bharee	a cargo	
Bhurtee	a burthen	
Bal-na	to burn	beal, fire
Bad	wind	bád
Buttee	a candle	buite, fire
Bar	water	bar, tobar, T ſervile
Bokh	a goat	boc
Bior	ſpring, fountain	bior, tobar
Buraduree	brother	breathair, i. *e.* bar-athair
Bhudeful	clumſy, clowniſh	bodach
Burpa	to be on foot	breiba
Bhar	dignity	barr
B, hou	fear.	uah
B, hee, our-bhee	whatever elſe	ar bi
Bul	force	bal
Buia, buhat	great, eminent	buahach

Hindooſtanee.	*Engliſh.*	*Iriſh.*
Been,	- a harp	- bin, muſick; binne, muſician
Been-kar	- a harper	- cor, muſick
Bera	- a float	- baris, a boat
Boodh	- intellect	- búd, wiſe
Byhree	- an heifer	- birach
Beer	- a hero	- bar, rug ſè an bar, he was the hero of the day
Bughee	- a horſe fly	- beachann-capal, a little horſe fly
Boodha	- old men, adults	- buidhne
Banoo	- lady	- bean-uaſal
Butooa	- a purſe	- buiſte
Baran	- rain	- bhfearain
Bariſh	- rain	- farais, fraiſh, a ſhower
Boka	- a ram	- boc, he goat
Bhurtee	- a cargo	- beirt
Barè	- laſt	- barr, end, extremity
Bank	- a ring	- faine, fang, bág
Booneead	- root	- bunadhas
Byr	- ſpite	- bhear, aith-bear, aith-bhir, repetition of ſpite
Bhao	- price	- phiu
Bharee	- fat	- barra
Bar	- hair	- barr, hair of the head. See ulag
Bukhera	- tumult	- buaic, gar-buaic
Bilona	- to churn	- ballan, a churn
Bureeaee	- violence	- brughah
Bol	- ſpeech, voice	- blór, blachd, beal-gach, prattling
Baola	- mad	- bohalah
Boul	- urine	- bual
Bhyo	- was	- bi
Baquee	- to want	- eas-baigim
Baz	- fornication	- baois
Bhakha	- ſpeech	- bagh, a word
Bora	- deaf	- bohar
Bule	- as	- abhla
Bhoor	- a ſpring	- bior, ſpring water
Bhur	- to water	- ——
Burg	- lightning	- breac
Bhuruk	- ſplendour	
Bhujna	- to worſhip	- buaih, worſhip

Hindooſtanee.	*Engliſh.*	*Iriſh.*
Bhula	good	bil
Byhra	deaf	bouhr
Bad	a poet	bard, a poet
Bhat	a bard	bád, wife
Birdyt	a trumpet, figuratively a bard	
Bus	enchantment	buitſeach, a witch
Baſun	a baſon	baiſin, from bais, water; in the Agra dialect bhiſtee, a waterman, Hunter's Trav. As. Reſ. V. vi.
Bo Bolena	ſmell to ſmell	bolah, to ſmell
Chal	manner, cuſtom, faſhion	chiol, oir-chiol, oir, formerly, before
Cheen-tee	an ant	ſeangan
Chah	appetite	cio-cras, ocras
Chhota	abbreviated	cutach
Khinga	athletick	cong, hence cong-cais, conqueſt; conghail, bravery; congnam, to aſſiſt, to help, &c.
Kura	heinous	cuire, do reir a chuire, according to his heinouſneſs
Cooſna Sokna	to abſorb	ſuchara
Koo, ko	to, at	go
Koul	a word	cal and focal, F partic. inſep.
Kuhnoot	ſpeech	caint
Kunneea Cani, Sanſcrit	a virgin a virgin	caini, caidhni
Chanet	moon	cann, full moon
Ch, ulle-dar	annular	cuil
——	circular	cuihil, a ſpining wheel; cul-mhaire, a wheelwright
Kumeenu	vulgar, common	commonta
Churkhee, Per. چرخ churk	a ſpinning wheel	ciorc, a circle
Kul	reſt	colam, to ſleep
Kutuk	an army	cath
Kurra	to raiſe	corra-ghim
Ganſee	point of an arrow	gun-bhuine, a javelin. See bonſach
Khangee	tame	cannſa

Khaea

Hindooſtanee.	*Engliſh.*	*Iriſh.*
Khaea	eaten	cahoo, cathadh
Chulna	to go	ſhoolam, I go; bi go ſhool, be gone
Khoonta	wicked	cionti
Qubur, Kubur	a tomb	cabara
Kahla	ſick	caola, ſick to death
Kheeſu	a purſe	cioſe, ciſte
Khad	damage	ur-choid
Kurwa	bitter, ſour	garv
Kuzeeu	law ſuit	cuiſe
Kala	black	cal, caile
Kaluk	blackneſs	caileach
Chook	blunder	ſeachran
Khas	ſacred	cois, ſacred; cois-reacam, to conſecrate
Kooch	breaſt	uchd
Kuman	a bow	coman
Choonchee	a dug	ſheena, ſiona
Kooch Ch, hotee	bubby	cioch, cioct
K, hut-keera	a bug, beetle	ciarog, keeróg
Khulut	an honorary dreſs	cuilidh, dreſs, a ſuit of clothes
Ch,-hoot	but	acht
Kurkurana	to cackle	kark, cearc, a hen
Khiyat	a taylor	coitit, a needle, an awl; Ch. חטט chatat, ſuere
Chirooa Sanſcrit, curray	a cauldron	coire
Khooſhee-juſhn	a carouſal	cuiſhir
Kum	little, ſmall	caom
Kumur	the waiſt	caom
Qumees	a ſhirt	caimſe
Chol	behaviour	giul
Chabna	to chew	cagna; cab, the mouth
Kook	harmony	cairke
Ch, hulna	to cheat	chluin, fraud
Kheenat	a cheat	cnat, a knave
Kool	kindred	gaoil
Koela	coal	gual
Kam	connexion	comh

Hindooſtanee.	*Engliſh.*	*Iriſh.*
Kuchuhree -	court of juſtice -	coiſire
Choukel -	coy -	ſgaol
Kurtar -	creator -	kartoir, kuirthoir, cruithoir
Kal -	death -	kal, ceal
Chuttee -	decay -	caithea
Chule -	departure -	ſhool, ſiul
Koſh -	a dictionary -	caiſhe, caiſe mor breithar, the great dictionary of verbal roots—title of a dictionary in my poſſeſſion
Chourus -	even -	corr, cor no comeir, even or odd
Chuhla -	dirt -	caloir
Chukla -	a diſtrict -	cuig
Kutuk -	an army -	cath, war; cathal, a warrior, a proper name, as Cathal O Con-cobhar, which is now written Charles O'Connor; Ar. kuttal, a ſoldier
Khura -	fair, honeſt -	coir
Khel -	a frolick -	cleas
Khel, khilee -	ſport, play, game -	clu, cluith
Kyloo-lu -	ſleep -	colah, cullah
Khal -	a hog -	caileach
Kes -	hair -	cais
Choukus -	juſt -	cochaih
Khaleeh -	to lack -	caillte, lacking
Kora -	a maid -	garait
Chhoottee -	leave -	chead
Cha -	love -	tocha, T ſervile
Chithura -	a rag -	ceirt
Chaheeè -	muſt -	caife
Kuſha -	raw -	tacas
Kum -	ſlender, ſmall -	caom
Kirn -	ſun beam -	grian, the ſun
Khoda, P. خدا Khoda. See Eeſhoor	God -	Coide, Coimhdè, God; of this Iriſh word, pronounced Code, O'Brien endeavours to make us believe it ſignifies the Trinity, not knowing that כד Cad was a name of the God Belus, *i. e.* the only one; the Jews often expreſſed God by קום Kom (Schult. Caſſel).

Karee-gur

Hindooſtanee.	*Engliſh.*	*Iriſh.*
Karee-gur	- a tradeſman	- ciurtha, bought; ciura, merchantable

This word was imported by the Aire-Coti, or primitive Iriſh, from the Eaſt. Chaldee כירה ciriḥ, venditio, emptio, negotiatio, Ar. كر kar, commercium—and hence I think the name of *Ciura* or Kerry, and *Ciurce* or Cork. The ports of Kerry and Cork were much reſorted to for traffic, and here the Aire-Coti firſt landed from Spain, and on Sliab Mis, or the Mountain of Mis, they fought their firſt battle with the aborigines, according to Iriſh hiſtory.

Chukkue Shokh, chuſhru	- L. coire - whoriſh	- ſhag, coire
Kar	- work	- ceard, kard, a workman
Keera Kenchwa	- a worm	- keróg, cnuv
Kont	- a ſpear	- coine
Kurna Sanſ. Kurunum Bengalee, Koron Perſ. Kurdun	- to do, to put, to form	cuiram, I do, I place, put
Kurut, kurta,	- to create	- cuirthoir, creator
Kuzee, u	- cauſe	- cuiſe
Keas	- a gueſs	- geaſa
Dookh	- pain, affliction, ailment, annoyance	docar, docal
Dena	- to do, to adminiſter as agent, to apply	deana
Daon Dubba	- ambuſcade	- duma
Dul	- an army	- dail, dail cath, a pitched battle
Dak	- a meſſenger	- tac-daire
Dao	- a hatchet	- tuah
Dal	- a branch	- dal, hence dal a tribe, a branch of the family. See craobh
Dahna Daghna	- to burn	- daighna
Drik	- enchantment	- draoc
Samoo-drik	- chiromancy	- darna-draoc, darna-deorac, ſoib-draoc
Dor	- a line	- dora
Dharee	- cord	- ——
Dzam	- a church	- daim

Hindooſtanee.	*Engliſh.*	*Iriſh.*
Din Dewus Dee, a	day	dia. See dhoon
Deo Deota	a deity	dia
Diwee	divine	diaha
Des	region	deſies, dus
Dooara	a door	doras
Dhak	fear	agh, droc
Daghna	to fire	daigh, fire
Dhuj	elegance of figure	deas
Dhalna	to form	dealbham
Dhoon	to labour	duah, labour; whence dia, day, the time of labour
Derkur	late	deireadh
Dureea	the ſea	deire
Dhurka	fear	droch
Dekna	to ſee	dearcam
Dhooa Dood	ſmoke	deahac, toit
Dolna	to go	dul
Duchein	ſouth	deaſ, deaſan
Deſ	native	dus, hence

I think; *Ind-duſ-tan*, the native country on the River Ind, a name given by our Aire-Coti.

Dookhd	work	duagh
Dol	a baſket	dail
Doonee	the world	dowan
Ejad	invention	ead; ſee ead, in the proſpectus; hence eadar, uadar, an author; Ar. واجد wajed, an inventor
Eeſhoor, Eſur, Iſwur	God	Aoſar
Achar	theology	aoſarah
Eurghu	to amble	eirghim, to ride; fal, horſe; fal-reighim, to amble
Eeza	vexation	eiſi, vexatious
Ek	one	gac, every one; n'eac, any one
Elm	art, ſcience, learning	ollam
Elmofuzl	arts and ſciences	ollamh-afioſal

Hindooſtanee.	*Engliſh.*	*Iriſh.*
Ee	this, it, he	é
Ichha	deſire	eiſe
Eejad	contrivance, invention	ead; ſee ead-armeas in dictionary
In	them	in, ſin
Eear, yar	a friend	eiris
Eree	the heel	iar, hind-part; iar-bal, ear-bal; hind-member, tail
Fidwee	ſubject, ſervant	feod
Faedu	benefit, intereſt, gain, ſervice, profit,	feidhm
Fael	doer, agent	fal
Feel	an elephant	fil
Faluk	ſky	flac-amhnas, heaven
Fun	art	fonn
Firdoos	paradiſe	faradhais
Furokht	ſale	reicht, freicht
Fitr	breaking the faſt	fitr
Fazil	learned	fioſal
Fujr	dawn	feaſgar
Faedum-und	uſeful	feidhmal
Ghat, khat	ſin	cathua, ſin; ni leig ſinn an cathua, *lead us not into temptation*; literally, permit us not to ſin. Ch. חטא *chata*, peccatum.
Goon	art, ſkill	gūn, gūntas, ſkilful; gūnta, an engineer
Gahuk Khwahan	a buyer	coivce
Ghaona	to wound	gonam
Goochha	a bunch	gas
Ghyrut	ſpirit, dignity, zeal	gearait, a ſaint, a virgin
Ghazee	a champion	gaiſe
Gool	charcoal	gual
Gohar	a cry, a bellow	gaire
Ghutana	to curtail	cutahnam
Gulee	a defile	glaic
Gur-ereea Bher Bher-hara	a goat-herd a ſheep a ſhepherd	gour-aora, aora, a ſhepherd
Gurha	a hole	pai—ghear, פי pi, particula expletiva

Hindooſtanee.	*Engliſh.*	*Iriſh.*
Ghora	a horſe	greah, gour
Gurm	hot, warm	gurm
Gou	a cow	geo
Ghumſan	war, battle	gumha
Goyaee	ſpeech	guh
Gula	voice	gloir
Ghool-ghoolu	a tumult, uproar, lamentation	gul, cir-goil
Gula, geela, jal	water, wet	gil, water
Gurna	to heap	carna
Ghera	near	gearr
Jhurgra	combat	ughra
Ghur	a houſe	goir, habitation
Jee	yes	ſé
Jins	gender	inſce
Jal	a net	co,chal, c ſervile
Joon	time	uine, ſiun
Jhol	ſeed	ſiol, ſhiol
Juna	ſon	'nion, Ch. נין nin, filius
Jununee	mother	'naing
Har	an elk	arr
Hoo	fame	l'ua
Iſtree	a woman	ſtrea-pac, a wicked woman, a whore
Laeq	able	laoc, a champion
Luraee	battle	luireac, a war-dreſs, a coat of mail
Luraeek	to give battle	
Luhr	the ſea	lear
Lukuk	glitter	lucar, glittering
Lana	to breed	leana, coire
Lounda	a boy, child, brat	leanbh, children; luan, an adult, a ſon
Lon	ſalt	lin, the ſea; leana, a ſalt marſh
Leeroo	a ſhe calf	lee, a calf
Ludon	a cargo	luchd
Lootera	a robber	ſlotaire, S ſervile
Lung	to halt	lang, lang-feiṫr, ſide lines of a horſe or cow
Lotna	to wallow	latam, iom-latam
Lok, log, khulq	people	luchd
Merou,	axis of the globe	mihr, mir, mir-geart

Mara

Hindooſtanee.	*Engliſh.*	*Iriſh.*
Mara	killed	marv
Muha, mota	eminent	maih, maith
Mirt	death	irt, mirt, mord
Mel	chime of bells, harmony	meillan, a little bell; ſee kel in the Egypt.
Mota	fat	meit, uimite
Milh	ſalt	maluach, ſalt-marſh
Mullah	a ſailor	meallah
Mutkee	a chum	muithge
Moon,	a ſage	muin, muinte-luchd, philoſophers; ſee lok
Mudh	middle	meadhon
Mecan	gentle	min, meen
Mukhun, Musſk	butter	maſcan, macan freſh butter; muighe, a churn
Mohru	a ſhell	muireach (the murex)
Muhſool	a tax	meas
Mooſh	vulgar	tomais, T ſervile
Mal, Maldar	wealth, wealthy	maladair, a rich farmer, a great land-holder. P. مال دار maldar, rich
Mihnut	work	monar
Milna	to meet	malam
Neech	any one; a common perſon	neach
Neſcha	low, below	nios, neeſh, a ſhip
Nao	a ſhip	naoi, a ſhip, and the name of Noah
Nek	good	neoc
Neao	juſtice, law	neav
Nuruk	hell, the abode of ſerpents	nar-aike
Nihaee	an anvil	'neoin
Nurd	backgammon	nard, beart-nard, the game of nard, backgammon
Nya	a maiden	ni, a daughter, a neice
Nath	maſter	nath, nathan, noble
Nam	title, name	ainm
Nigut	naked	nocht
Ni	a negative	ni
Ni faedu	uſeleſs	ni feidhm
Nuhana	to waſh	ni-yeana
Oont	a camel	onn, a horſe

Oontra

Hindooſtanee.	*Engliſh.*	*Iriſh.*
Oontra	- burden of a ſong	- aontra
Oordoo	- high	- ard, arda
Ocht	- doleful	- ucht
Ootara	- a thoroughfair	- oghtar, ootar, Q. ootar-ard, &c. &c.
Pan	- water	- ban, the river Ban
Poot	- a child	- poth, a ſon, a boy, dearbh-phiuthr, a ſiſter
Pet	- matrix	- pit, pudendum mul.
Pyſa	- money	- piſa
P, huſa	- ſwampy	- baiſe. See bais
Par	- bank of a river	- part
Piſach	- a demon	- piſeoc, a witch
Poor	- a building	- port, a houſe
Poora, purao	- a camp	- port, long-port, &c. &c.
Poora	- a village	- purin
Pal	- a ſail	- pal-maire, a rudder, *i. e.* that governs the ſails
Rona	- to lament	- b,ron, lamentation
Ry	- rate, land-rent	- ru, wages, hire
Rus	- myſtery	- run, myſtery; rus, knowledge, ſkill
Roj	- lamentation	- roiſir
Ry,yut	- farmer, cultivator	- rait
Rouſhun	- light	- ruſhin, light
Ranee	- a queen	- rian
Ruee	- bran	- ruiſc, bark
Ruſaee	- knowledge	- rús
Rugs	- dance, ball	- rinke
Roen	- hair	- roin
Rat	- night	- reag
Ruth	- a chariot	- roth, cread-roth
Rit, root	- ſeaſon	- rath, cheara rath, the four ſeaſons
Rut	- coition	- riut, comh-riatuin
Ruchana	- to celebrate	- reacham. See khas
Seenu	- the breaſt	- sín, ſheen
Suchaee	- hearty, cheerful	- ſugach
Sonta	- a club, a mace	- ſonn
Shaer	- a poet	- ſhear, harmony
Sootar	- a carpenter	- ſaothar
Sookwar	- delicate	- ſocair

Hindooſtanee.	*Engliſh.*	*Iriſh.*
Sidh	- a ſaint	- ſidh, good genius
Sona	- ſleep	- ſuan
Sookha	- dry	- ſic
Saboon	- ſoap	- ſiabún
Sook	- eaſy	- ſocar
Sufuree	- a traveller	- ſafaire
Sitar	- a guitar	- ſiter-ne, a harp
Seana	- ſagacious	- ſean, hence ſeannach, a fox
Shurarut	- villany	- ſiortaire, an executioner of malefactors
Sur-ſon	- muſtard	- ſiorr-alach, rape
Sibr	- aloes	- ſearb, bitter
Soorahee	- a bottle	- ſearrah
Talwar	- a cutlaſs	- tal, to cut, an axe, &c.; tailm, arms, cutting tools; taliſg, ſome inſtrument of war, (Shaw)
T,hug	- a thief, a cheat	- taihg
Tir-na	- to ſwim, to float	- tria, a wave, the tide flowing; ath-tria, the ebb
T,haraek	- few	- tearc
T,hour	- a place, a ſetttlement	tria, tri
Teohr	- a faſt	- trein
Torna	- to pull	- tarruing, pulling
Tulak	- a divorce	- tulac, tulac-og, from locam, I divorce, T ſervile,
Tik-na	- to dwell	- teac, a dwelling
Tus-bee	- roſary, beads	- port-tus, ſinging beads, I think, or beads to ſing to, a roſary, a maſs book, (Shaw). Per. هزار huzar, beads for ſaying prayers. Japoneſe, tſúzu, beads uſed at devotion
T,han	- a web	- tannai
Turaee	- a foot	- traoih
Turrara	- fire	- tarra, fire; crois tarra, a lighted ſtick

Hence *croïs-tarran*, the proclamation-fire, a lighted ſignal to take up arms, by ſending a burning ſtick from place to place with great expedition; (Shaw)—it was a fire-beacon made on the hills, viz. תרן taran, and occurs in this ſenſe in Eſai. 30. 17. crois is the Ch. כרז caraz, proclamavit. By the Brehon laws, it was death to extinguiſh the fire of Belus, or, the croïs-tarran

T,heck	- good	- tacar
Teeruthee	- a pilgrim	- deorathdè
Tat, tutta	- hot	- teith, hot; teitan, the ſun

Hindooſtanee.	*Engliſh.*	*Iriſh*
Tez	- hot	- teas
Uluk	- hair	- ulca, the beard. See alka in the Zend
Ulao	- a bonefire	- ulla, a place of devotion in times of paganiſm, where the ſacred fires were kept burning;

Whence, with T ſervile, 'Tulla, the name of ſeveral of the round towers, in which thoſe fires were kept—and hence Ulta-meas, the *bonefire-tax*, the contributions gathered by the mummers on the eve of All Saints. *Ulla agus Clogas an Naoimh Cholmain;* the Ulla and the belfry of Saint Colman; *Ulla an teampuill*, the ſacred fire of the temple, now tranſlated, the Calvary of the church. See O'Brien, who derives *Tul* from it, ſignifying the relicts of the Saints; alſo *tula an teampuill*, the place where bones and ſculls are heaped up

Uſl	- ſeed, breed	- ſiol
Uſl	- root, origin	uaſal, noble, well born; *Duine-uaſal*, Sir; *Bean uaſal*, Madam. See Uaſal in the Proſpectus.
Uſeel	- genuine, noble	

Theſe words, uſed in common in Ireland, are not to be found in any of the Celtic dialects, nor the following, viz. Ual or Uaill, as in Lhwyd. Cead ar ual Omra, head or chief of all the nobles; Ar. اولو Ulu, lords, maſters, a lord; اولو الامر Ulu'l' Emr, emperors, generals; in like manner, Uachtarard, an emperor, a chieftain, is the Hindooſtanee *ikhteard*, a man in power, (Gilchriſt) from the Indo-Scythian root *uachtar*, uppermoſt; whence uachtaran, a preſident, a governor; uachtaran na ſagairt, the chief of the prieſts, the high prieſt—and hence the motto of the O'Brien family, *Lamh laidir an uachdair*, the ſtrongeſt hand uppermoſt

P, hul	- fruit	- ul
Um	- I	- am, I

Hence the firſt perſon, indicative mood preſent tenſe, terminates in *am*, which the Lexiconiſts have expreſſed in Engliſh as the infinitive, viz: *deanam*, to do; *eiſcim*, to cut off; *dronam*, to affirm, &c. &c.

Uhl (Ar.)	- people	- eile
Yeh	- it	- é
Y,yam	- time, ſeaſon	- aim, aimſir
Yané	- videlicet	- eadhan, pronounced eayan. See the letter D in the Proſpectus
Yek	- one	- neac, eac, any one; gac, every one

The affinity of the Iriſh with the Sanſcrit will be ſhewn in another work. Its great affinity with the Punic, and Punico Malteſe, has been proved in an Eſſay on the Antiquity of the Iriſh Language, in which was given a tranſlation of the Punic ſpeech in Plautus.

PROSPECTUS

OF A

DICTIONARY

OF THE

IRISH LANGUAGE,

COLLATED WITH THE CHALDÆAN AND ARABIC,

AS A PROOF OF THE VERACITY OF THE FOREGOING HISTORY.

BEFORE we proceed, it is neceſſary to inform the reader that the Iriſh takes, or requires the ſame ſervile letters as the Chaldæan and Hebrew languages do, which are alſo common in the Arabic. This is a principal point in the formation of all Oriental languages, that has not been noticed by Iriſh Lexiconiſts, and has cauſed a wonderful confuſion.

SERVILES.

א, A. Sometimes forms the future, ſometimes betokens the præter; *as an ait a ttiocfadh ſé*, from whence he ſhall come; *deirim*, I ſay; *a deir*, he ſaid. A is ſometimes uſed for L, *abaram*, I ſpeak, *labaram*, I ſpeak; from *bar* ſpeech; the ſame in the Chaldee, א (A) eſt ſervile ab initio ut ל (L) Buxtorf; באר bar loqui. A is ſometimes a negative as in the Pehlvi; *a baile*, not at home; *a h'Eirinn*, out of Ireland.

ב, B. A particle, ſignifying, according to, condition: *Cul*, a club; *bacul*, a ſtaff; *caint*, ſpeech; *bacanta*, prating.

ה, H. Although not allowed to be a letter, is often uſed emphatically or pathetically, like the Heth of the Chaldee—*do hoireadh le hingnibh cean*, to plough with four-footed beaſts.

כ, C. Like,

כ, C. Like, for, as, contracted for *co*, *ceo*. *Nia*, a maid; *caini*, a virgin; *aiſe*, confuſion; *caiſe*, diſcord; *arba*, *carbh*, a chariot.

ל, L. To, for; it is alſo emphatical; *bar*, *abar*, ſpeech; *labhara*, to ſpeak; באר *bar*, expreſſit verbis.

מ, M. Forms nouns, and is emphatical: *ac*, kindred; *mac*, a ſon; *ed*, to handle; *mad*, a hand; it is ſometimes a note of compariſon: *oide*, an aſſembly; *moide*, a convention, a court.

נ, N. Is often uſed for M, as a ſervile: *ar n'athair*, our father; *ar n'arm*, our root, origin, forefather. מ et נ ſervilia, quandoque ut radicalia exprimi (Bochart). Radices Hebraicas non inconſideratiùs forſan aliqui auxerunt, dum addititias & præfixas literas non diſtinxerunt à radicalibus (Thommaſſinus).

ש, S. ת, T. Are commutable, as in the Hebrew, S implying who, or which; Coti, Scoti, they who are Coti.

פי F. Is not reckoned a ſervile, but an expletive particle, like the Chaldæan פי phi, and the Arabic ف F, which Golius calls particula inſeparabilis, and Richardſon a prefixed particle of inference: *cal*, *focal*, a word; *local*, *focla*, a palace.

NEGATIVES PREFIXED.

A. out of, from, wanting, &c.; *a ſinn*, from us: ſunt oppoſita שריא *ſaria*, liberum, et אסריא *aſiria*, prohibitum, (Buxt.).

An. Ain. Ch. אין *ain*, particula negativa; *dearbh*, ſure, certain; *andearbh*, uncertain; if followed by *e* or *i*, it is written *in*: *ta ban bas dearbh*, *agus an aimſir indearbh*; death is certain, and the time uncertain.

Ead, is the Egyptian *ad*, and the Arabic عد *ad*, negative, implying of no value.

Ni, Nih, Nios, uſed promiſcuouſly, P. نى *ni*, Ar. نهي *nehi*.

Ab is ſeldom uſed: *nar ab leo*, let him not live; it is ſometimes affixed: *gear*, near; *garab*, not cloſe; Ch. אבה cum negativa ſemper uſitatur, Ar. ابي *abi*.

Eas, from the Chaldee עשה *aſa*, to deſtroy, to diminiſh.

Mi, Chaldee מ (M.) præfixa litera, M negationem includit, unde Græcorum μή, non ita. אור *our*, lux, מאורה *meoura*, ſpelunca, ex *me*, negante, et *our*, lumen (Thom.). Ar. ما *ma*, non.

Mith, is the Egyptian negative, *met*.

Do, Di, is the Arabic دا *daa*, imperfect, infirm.

Each,

Each, Eagh, is the Perſ. هيچ *hej.* هيچ *heech*, not, none, of no account.

Gar, iongar, Ar. غير *ghair*, no, not, except, different.

Be, is ſeldom uſed; *be-tibh*, *bai-tibh*, inteſtate (ſee tib.) P. بي *be*, a primitive article, or prepoſition, *without*.

La. *Laceir*, not good; *la-baonadh*, diſſimulation; *la-graith*, raſhneſs; Ch. לא la, Ar. لا la, nec, non.

Amh, obſcurity, imperfection; *amadan*, not learned, a fool, Ch. אומם *aumm*, obſcuratum.

AUGMENTATIVES PREFIXED.

Im, ioma, iomad, mead, much, many, encreaſe. Ch. המה *hama*, Ar. ميط *meet*.

In, fit, proper, הניא *hinia*.

Deach, deagh, good, pure. Ch. דכא *deca*. Ar. اذخ *adukh*.

Fal, to do, to act, is often prefixed to verbs; Ch. פעל *phal*, Ar. فعل *fal*, operari, agere.

TH is always an hiatus in Iriſh; as, *bothar*, read *bohar*, deaf; *bothra*, read *bohra*, a town; *ceathra*, read *cahara*, four. See p. xxxvi. preface, where TH will be found to be the ſame in the Zend and Pehlvi dialects.

ADJUNCTS.

The adjuncts in the Iriſh language are not numerous. They agree ſo perfectly with thoſe in the Hindooſtanee, that I have placed them in oppoſite columns. The Hindooſtanee are taken from Gilchriſt's Grammar of that language, printed at Calcutta in 1798, p. 168.

IRISH.		HINDOOSTANEE.	
a.	*Gorm*, warm, gorm*a*, hot. *Fol*, cover, fol*a*, a garment.	*a.*	*Gurm*, warm, gurm*a*, hot ſeaſon; *gol*, round, gol*a*, a ball.
amhuil, awul, See note *	*Cam*, quarrel, cam*amhuil*, quarrelſome; *geann*, love, geann*amhuil*, moſt lovely; *ſpeir*, fair, handſome, ſpeir*amhuil*, moſt beauteous.	*uwul.*	Purh-*uwul*, much reading; likh*uwul*, a great deal of writing; khel*uwul*, a great ſporting; lur*uwul*, much contention; pil*uwul*, copious potation.
amail.	*Dearg*, red, dearg*amhail*, reddiſh; *ban*, white, ban*amhail*, whitiſh; comhcoſ*amhail*, like in quantity.	*mael.*	Subzee*mael*, greeniſh; ſoorkhee*mael*, reddiſh; zurdee*mael*, yellowiſh.
ac, uc.	*Deabha*, quarrelſome, deab*hac*, litigious; *duine*, man, *duineac*, people; *bol*, ſmell, bol*ac*, ſcented; *death*, wind, death*ac*, windy; *freagar*, reſponſe, freagar*ac*, reſponſible.	*ak, uk.*	Soz*ak*, ſcalding; poſh*ak*, covering; khoor*ak*, eating; tup*ak*, warmth; *chob*, a pole, chob*uk*, a ſtick; *ſew*, ſervice, ſew*ak*, a ſervant.
dair, doir.	*Speal*, a ſcythe, ſpeal*adoir*, a mower; *feal*, fleſh, feol*adoir*, a butcher; *carb*, a chariot, carb*adoir*, a charioteer; *creach*, prey, booty, creach*adoir*, a robber; *ſaigh*, a dart, ſaigh*doir*, a ſoldier; *mal*, poſſeſſion, mal*adair*, a landholder under the chief.	*dar.*	Zumeen*dar*, a landholder; qurz*dar*, a debtor; chob*dar*, a mace bearer; dookan*dar*, a ſhopkeeper; ab*dar*, a water cooler.
ſail, ſal.	*Toic*, money; toic*ſail*, a treaſury; *meas*, reſpect; mea*ſal*, reſpected; mea*ſal-air*, reſpectful; deorade-*ſail*, a pilgrim's hut.	*ſal, ſala.*	*Tuk*, money; tuk*ſal*, a mint; ghor*ſal*, a ſtable; dhurum*ſala*, an alms houſe.
ſe, ſa.	*Soil*, light, foil*ſe*, reſplendence; *ſaor*, free, ſaor*ſa*, freedom; ſaor*ſe*, acquitment; *ſian*, ſound, voice, ſian*ſa*, harmony.	*ſa, za.*	Hura*ſa*, greeniſh; wileet*za*, a foreigner; Hindooſtan*za*, a Hindooſtanee.

al, *el,*

IRISH.		HINDOOSTANEE.	
al,	*Glan*, pure, glan*al*, abſtergent; *uach-*	*el*,	Gha*el*, wounded; bojh*el*, loaded; pa*el*,
ail,	*dach*, acclivity, uachdach*al*, acclivi-	*ael*.	ſure footed; durha*el*, bearded.
	ous; *garg*, acrid, garg*al*, acrimoni-		
	ous; freagar*ail*, reſolution.		
as.	*Pailt*, plenty, pailt*as*, abundance; *forb*,	*as*.	Pec*as*, thirſt; congh*as*, drouſineſs;
	deceiving, forb*as*, deceit; *eal*, know-		mith*as*, ſmoothneſs; oonch*as*, height;
	ledge, eol*as*, acquaintance; *dlu*,		tur*as*, longing for water.
	near, dl*us*, adjacency; *buitſach*, a		
	witch, buitſach*as*, witchcraft; *carid*,		
	a friend, caird*as*, friendſhip; *feabh*,		
	good, feabh*as*, goodneſs.		
air,	*Damhſa*, dancing, damhſ*oir*, a dancer;	*ar*,	Lukur*hara*, a woodmonger; pun*hara*,
or,	*daor*, a captive, daor*ara*, a ſlave;	*ara*,	a water carrier; ſohun*hara*, a weeder;
ara,	*coſna*, acquirement, coiſin*ar*, an ac-	*hara*.	bunj*ara*, a trader; poch*ara*, a wiper;
har,	quirer; meallt*oir*, a deluder; *forf*, a		chum*ar*, a currier.
oir.	guard, forf*aire*, a watchman; forc,		
	ſtrong, forc*air*, violence; dia*har*,		
	divineneſs; *rat*, ſurety, rat*oir*, one		
	that gives bail or ſecurity for money—		
	hence mal-rat*oir*, a banker,		
ha.	*Feab*, good, feab*ha*, honeſty.	*ha*.	Puni*ha*, aquatick; bhoota*ha*, haunted.
gha.	*Ola*, balſam, olg*ha*, balſamic; *feol*,	*gah*.	Durg*ah*, a place for ſitting; gooſurg*ah*,
	fleſh, feolg*ha*, carneous.		a paſſing, a ferry; ſuhurg*ah*, early.
neac.	*Dighe*, gratitude, dighe*neac*, grateful;	*nak*.	Houl*nak*, fearful; khurtiſ*nak*, dange-
	diol, uſe, diol*neac*, uſeful.		rous; ſhuwut*nak*, luſtful.
nagar,	Beil*nagar*, the city of Bel; Liſ*nagar*,	*nugur*,	Mooſa*nugur*, the city of Moſes; Ram-
gar.	the fortified city; Rathg*ar*, the fort	*gurh*.	*nugur*, the city of God; Jy*nugur*,
	of the Rath; Mullingar, the fort of		the city of victory; Martin*gurh*,
	the mill; Banag*har*, Aghag*ar*, Dun-		Martin's fort; Futi*gurh*, Fort Vic-
	g*ar*, the fort of the hill; Dung*arbhan*,		toria; Nujufg*urh*, Nujuf's fort.
	fort of the white hill.		
	Caiſleang*ar*, Caſtleg*ar*, or the caſtle		
	fort.		
	forb.		*fureh*.

IRISH.	HINDOOSTANEE.
forb. Daoin*forb*, deceiving mankind; muireadh*forb*, deceiving the people.—(Keating). See *Muiredoc*, prince of the people, and *Oc.*	*fureb.* Dil*fureb*, deceiving hearts, ſtealing hearts; murdoom*fureb*, deceiving the people.
amhnas. *Maith*, pardon, maith*amhnas*, abſolution; *breith*, judge, breith*amhnas*, adjudication.	
deochas. *Gair*, a call, a cry, gair*deochas*, acclamation.	
adh, *ab*, *a.* *Laſſam*, to aſcend; laſſ*adh*, aſcenſion; *icc*, to affix; icc*adh*, affixion; *ſaor*, free, ſaor*aidh*, deliverer.	*a.* Neel*a*, blue; lon*a*, ſalt; raj*a*, a kingdom; gung*a*, the river; ſeetul*a*, the ſmall pox.
adas. *Dorc*, dark; dorc*adas*, darkneſs.	

* Mh for W and V. I cannot avoid every opportunity of repeating the numerous proofs of the Iriſh having loſt their primitive alphabet, which *Verelius* tells us, the firſt preachers of the gospel repreſented as characters invented by the devil. In like manner we are told in the book of *Lecan*, that the ancient Dâns or poems, which were the compoſition of the *Dadanian* or Chaldæan colony, were fully preſerved, until ſuch time as the Chriſtian faith was preached in Ireland, but that then they were *dicurtac*, exterminated, becauſe they were the invention of the devil.

If the old Iriſh had no letters, no alphabet of their own faſhion, with a peculiar manner of employing them, for expreſſing the organic ſounds of their language, and preſerving the original ſtructure of their words, an art, wherein all true orthography conſiſts; it is apparent, from the nature of things, that they could never have thought of uſing the labial letter M with the aſpirate H ſubjoined to it, to render the ſound of the Oriental Vau, or the Latin V, conſonant. (See letter M.).

This is not the only inſtance practiſed by the Iriſh writers. In all words begun or ended by X, inſtead of writing that ſimple character, they never choſe to repreſent it, otherwiſe than by employing two of the Roman characters, viz. CS or GS, a trouble they certainly might have ſaved themſelves, at leaſt in writing the Latin, had they not rejected it as an exotic character, and not exiſting in their *ancient alphabet*; if this was not the true motive, it muſt appear a paradox; for, if the Iriſh had no letters before the introduction of the Latin alphabet, what could be their motive conſtantly to reject ſome ſimple characters, and ſubſtitute two different letters in their ſtead, eſpecially in writing a foreign tongue, to which all ſuch characters were equally proper and fitting: and if all letters were equally new and exotic to them, certainly all had an equal right to be preſerved by them. Yet, did they admit X as a numeral.

As to the Iriſh language, when all thoſe of Europe were poliſhed and refined, ſo as to become new and perfect languages, the Iriſh had neither reliſh nor leiſure to think of ſuch a reform, ſo as to loſe the radical words and orthography. In the reign of Elizabeth, or at moſt in the time of Hen. VIII. the Iriſh, like all other languages of Europe, began to take a new dreſs, but no ſooner was this attempted by the natives, than the Engliſh Government

vernment took ſteps to extirpate its traces in Ireland, which has been the chief reaſon of its retaining its purity and orthography. The Iriſh at that time being bent in oppoſition, to preſerve it, had no leiſure to continue that refinement; which would probably have diſguiſed its ſtructure, ſo as to be ſuch as we ſee the Welſh at this day.

This proceeding of the Engliſh, far from being conformable to good ſenſe, and towards obtaining the intended purport and end of their deſigns, was in effect diametrically oppoſite to both; for, in order to perſuade any people into a new opinion and a new form of worſhip, it revolts all reaſon, to think that the method of effecting it ſhould be exhorting them in a foreign language; for in that caſe, they muſt firſt have had the trouble of teaching them this new language, or wait until the people firſt rejected their own dialect, which was as elegant and as proper as the language of the reforming miniſters at that time, to expreſs all the thoughts of man's heart, and to convince the hearers of any truth whatſoever, in either a literary or a religious matter. And this blindneſs of the reformers, with regard to their uniformly praying and preaching in Engliſh, has been aſcribed, by ſome bigots, to a particular providence of God in favour of the Roman Catholic religion, and to the holy prayers and interceſſion of the Virgin Mary, as well as to that of St. Patrick, and his fellow labourers in this country.

PROSPECTUS

OF A

DICTIONARY

OF THE

IRISH LANGUAGE,

A Is a Servile. See page 1. Proſp.

A, a hill; *abile*, a wooded hill; Pun. א, mons. א־ביל *abil*, mons ſylveſtris (Aldrete). See *bile*.

AB, *aba*, Lord, father. Ch. אבא *aba*. Heb. אב *ab*. Ar. اب *ab*. Les premiers Seigneurs ont été les peres, c'eſt pourquoi il y a grand apparence que dans la langue primitive on ſe ſervoit du même terme pour déſigner l'un et l'autre. Ce mot s'eſt conſervé dans un de ces ſens chez les Irlandois, et dans l'autre parmi une grande partie des Nations de l'Univers. (Bullet Mem. ſur la langue Celtique).— "The firſt Lords were fathers, therefore, "there is great probability that, in the pri- "mitive tongue, the ſame term ſerved for "Father and Lord, as preſerved in the Iriſh "language." (See letter D). Ab, ſignifies an abbot, head of the church; as *cohan*, a lord, *conach*, lordly, formed the Hebrew כהן *cohen* and the Chaldee כהנא *cahana*, Sacerdos, ut Hebraicè *cohen*. Hebræum autem vocabulum aliquando latè accipitur pro Præfectis, Toparchis, Gubernatoribus politicis, & tunc in Targum redditur רבא *rabba*, princeps, ut *Cohen On*, Sacerdos Oniorum; Targum, *Rabba de On*, princeps in On. Geneſ. 41. 45. (Buxtorf).

Ab is often uſed as a præfix, and like the Arabic اب *ab*, (father, maſter, poſſeſſor,) enters into the compoſition of a great number of Iriſh names. Am, mother, does the ſame, forming the rhetorical figure called *Metonomy*, as *Abain*, the father of flowing water, a river. *Amain*, the mother of flowing water, a river. *Abaiſt*, the father of cuſtom, that is, faſhion, habit. *Abcaid*, father of mirth, a jeſt. *Abſdal*, the father of divine præceptors, an apoſtle, *i. e.* אב שדי אל *ab ſadi el*. *Abgitir*, the father of letters, the alphabet. Ch. גטר *gitar*, *literæ*. *Abra*, the father of motion, the *eye-lid*. Ab, in Arabic, enters into the compoſition of a great number of names (Richardſon). See *Arc*.

ABAI, a bud; אבי *abi*, green fruits.

ABAILT, death; Ar. هبل *hebil*; Ch. אובד *obad*, perdidit, de omnimoda rei perditione, nunc conſtructum cum literis בלם, ut *abalim*.

ABAIR, to ſay, ſpeak; Ch. באר *bar*, loqui, to ſpeak; הברה *hebara*, ſonus, tonus. See *dabar*, *labaram*, *barughe*.

ABAIRT, education; Ar. ابا *aba*.

ABAR, cauſe; *crcd è an tabhar?* what is the matter? *ar an abhar*, therefore, for that reaſon; Ch. עבור *abor*, cauſe; בעבור *be-abor*, for the ſake or cauſe of.

ABAR, pudendum; *mac an abar*, the ring finger, the child of the pudendum; *mathair lurdhe*, the ring finger, *i. e.* the finger of (mathair) the matrix; Ch. אבר *abar*, pudendum; Ch. מטרא *mitra*, uterus muliebris, matrix.

ABHAC, a terrier dog; Ch. אבק *abak*, terra obtegere.

ABHADH, a flying camp; Ch. אבר *abhar*, ר in ד.

ABOU, the war cry; *Crom abou! Butler abou!*—it is alſo uſed in calling, as, *ogani abou*, *oho* young man; Heb. אבוי *aboui*, Oho. Gr. ὁ βοι.

ACH, but, except; Ch, אך *ach*, ſed, tantummodò, verumtamen, profectò, certè, ſané.

ADHRAM, to reverence, to worſhip; Per. ادرم *adrum*, veneration, to reverence.

AID, AIDE, one; *taide*, firſt, commencement; *traide*, one, firſt; *car-aid*, twain, (one and one) *coimh-ead*, to couple one and one together; *ceatnaid*, one ſheep; *ceadam*, firſt; *Iomad*, many; *ath-abad*, re-union; Ch. חד *had*, *ſhad*, unus, primus, קדמאה *kedma* primus; אחד *ahad*, unus; Ar. احد *ahad*, one; تارة *tarat*, once; ابتدا *ab-tuda*, commencement; Sanſcrit, *Adam*, firſt.

AIFRION, the maſs; *ti-aifrion*, the maſs-houſe, or the houſe of benediction; Ch. אפריון *aphriun*, templum, & nomen oppidi Babyloniæ, (Caſt.). Ar. افرين *afrian*, benediction; Perſ. *aferin*, praiſe, glory, benediction, bleſſing. *Fan*, another ancient name for a place of worſhip, as *Fan Lobuis*, the chapel of St. Lobuis, in the county of Cork, is of the like ſignification فن *fan*, benediction, Arab. *Fan-leac*, the ſame in literal meaning as *Crom-leac*, a heathen altar of rude ſtone. (O'Brien).—Notwithſtanding this explanation by Dr. O'Brien, he moſt ignorantly brings *aifrion*, the maſs, from the Engliſh word *offering!* If the Chaldee *aphriun*, a temple, did not oppoſe us, we might bring the Iriſh *aifrion*, the maſs, from the Engliſh word *offering!* If the Chaldee, *aphriun*, a temple, did not oppoſe us, we might bring the Iriſh *aifrion* from the Arab افراع *afra*, ſacrificing, but not an unbloody ſacrifice, as O'Brien explains *aifrion*; but the Arabic word ſignifies ſacrificing (the firſtlings of ſheep, camels, &c. Richardſon). In like manner the Iriſh *Daiv-liag*, a church, literally the ſtones of benediction, the circular pagan temples, we find ſo plentifully in Ireland; Per. جامه *jama*, a temple; Ar. دعا *dua*, prayer; Hindooſtanee دعا *doa*, benediction; whence دیول *dewul*, and دیورا *deohura*, a pagoda, (Gilchriſt). O'Brien brings *daimhliag*, from a Latin and an Iriſh compound, viz. *daimh* for domus, and *liag*, ſtone work!!! *Cois-reacam*, in Iriſh, to conſecrate, is from the Hindooſt. خاص *khas*, ſacred; and *ruchana*, to celebrate; not a word in the pagan Litany of Ireland that is not Oriental: ſome indeed are ſtrangely mutilated, as from the Hindooſt. *pooja*, prayer, in Iriſh *buige* or *buidhe*, devotion.

AIGEIS,

AIGEIS, taurus vel leo, a bull or lion; (Cormac). Ar. عجوز *ajooz*, a bull.

AILAM, to foſter, to nouriſh, to nurſe; hence *Aile*, or *Eile*, a family, as Eile O'Carrol, Eile O'Garti, &c. ſignifying wife, children, domeſtics, and all ſuch as are fed by the head of the family. *Ala*, nurſing; *alt*, nurſed. Ch. עולם, *holem* or *oulem*, adoleſcens, dicitur de puero adhuc lactente & infante, ut Moſe, ac de adulto ad miniſteria apto. עיל *ail*, lactens; Ar. عيال *iyal* or *aial*, liberi, nepotes, domeſtici, alicui cohabitantes, quos quis alit. اهل *ehl*, populus vel potius domeſtici. (Gig. Caſt.) *El-Cibth*, Ægyptii, hence, Ir. *Eile-aora*, ſhepherd of the people; *Alorus*, a name Nimrod took on him, to ſignify ſhepherd of the people.

AILES, AILS, ELIS, joy, pleaſure, delight, a woman's name in Ireland, ſometimes written *Olas*, and with S ſervile *Solas;* it is the Phœnician עלין *Alis*, or *Olas*, lætari, exultare. *Venus*— pervenit Eluſam, eo forté die quo anniverſaria ſolemnitas omnem oppidi populum in templum *Veneris* congregaverat; (Hieron. in Vita Hilarionis). hence Dido was named *Eliſſa*. See *Deid*.

AINTEACH, a great faſt; Ar. انتاق *antak*, the faſt during Ramazan with the Mahomedans.

AIREABH, wind. Punico-Malteſe, reibh.

AITEAC, ancient; Aiteac Coti, the ancient Coti or Shepherds, a name the Iriſh hiſtorians boaſt of, when ſpeaking of their anceſtors; עתק *attic*, antiquus. *Utica* inde Punicarum in Africa urbium vetuſtiſſima; Ar. عتيق *atik*, ancient.

AITHRID, *i. e. airgead beo*, quick ſilver, mercury; Per. عطارد *atterid*, the planet Mercury, quick ſilver; (Rich.) عطاراد *ateriad*, Mercurius, (Kircher).

ALLANN, formerly, in former times.

ALLOD, the ſame; eadh, eodh, time.

Theſe words are of real oriental origin. Ch. אולא *Aoula*, olim. Heb. עלם *halam*, עולם *houlam*, are applied to *time* indefinitely, backward and forwards, as *olim*, in ſenſe and ſound the ſame, is too. עד *ad* is *time*, going on; this *time*, whoſe beginning or ending is not ſet, ſo not known, hidden (Bate). From עלם *halam*, to hide, conceal, comes עלמה *almah*, youth—the *retired* part of life, youth; ſo in Iriſh, *aoide*, a youth, from עד the preſent time. *Allod* is compounded of the Ch. *aoula*, former, paſt, gone, hid, concealed, & עד ad, time; *ad*, or *aoid*, ſignifies the preſent time, the time or age now paſſing on; whence *aoide*, a youth, like *almah*, in Hebrew; whence עד *ad* in Hebrew ſignifies *yet*, *whilſt*, Gen. xlviii. 5. עד *at* my coming, the time of my coming. Mr. Bate ſays, עד is joined with עולם frequently, as ſynonimous, with reſpect to time—deriving it from עדה *adah*, tranſire, præterire, præteritum, to paſs over, whence the Iriſh *adh*, to paſs over or beyond, metaph. a ford, by which you can paſs over a river. But the compound לא־עד *la-ad* or *la-od*, antequam, in former times, is compoſed of the negative *la*, and *ad* the preſent time. הלד *helod*, tempus, ſæculum, ætas, ſenſim aut paulatim adrepens, decurrens (Leigh) may refer to our *allod*. Ch. עלם *alam*, ſæculum æternum, æternitas, perpetuum, ſempiternum, tempus incertum.

Ir. Allod

Ir. Allod, autrefois, anciennement, au temps paſſé. *Al*, ancien; *oed*, par craſe *od*, temps. On a donc dit *od* comme *oed* (Bullet). This author is right in the explanation of the laſt ſyllable of the compound, but much aſtray in the firſt, for *al*, *all*, ſignifies young, inſtead of old.

Allòd, ancient, alſo formerly *a n'allod*; *a n'allùd* in ancient times. This word, *allod*, is the original, upon which the Latin *allodium*, ſignifying *antient property*, hath been formed. (O'Brien). No word has been more abuſed in orthography, than the latter part of the compound; it is written *ead*, *od*, *eed*, as in *Ead-artha*, noon, *i. e.* paſſed the ſign; the ſun has paſſed the meridian, עדה *hada*, tranſire. See *Artha*.

ALUGH, ſoft clay; *alughain*, potter's clay; Ar. علق *aluk*, ſoft clay.

AM, mother, root, principle, primary cauſe. See *Ab*, *Mac*. Ch. אם *em*, mother, applied to ſeveral things; אם *am*, אמא *imma*, mater; urbs magna, et mater Iſrael, matres ceparum, matres lectionis, i. e. *a*, *u*, *i*; quia vocalium loco ſubeunt; אמות התורה, titulus Decalogi, *i. e.* the mother of laws; Ar. ام *am*, mother; ام القران *ummu'l'korani*, the mother of the book, the firſt chapter of the Koran;—ام الخبايث *ummu'l'khabaiſi*, the mother of miſchief, *i. e.* wine; ام الموال *ummu'l'amwali*, the mother of wealth, *i. e.* ſheep; ام التنايف *ummu'l'tanaiſi*, the mother of length, an extenſive deſert; ſo in Iriſh, *amaraich*, the mother of health, *i. e.* ſcurvy graſs.—*Amailte*, the mother of breaſt-milk, *i. e.* a nurſe, from the Ch. עיל *ail* lactens, pullus, infans, עלות *alot*, lactantes; Ar. علهد *alahad*, benè nutrivit infantem; inde *Amalthea* dicta capra quæ Jovis fuit nutrix (Bochart).—*Aman*, the mother of water, *i. e.* a river.—*Amaſan*, the mother of arms, a centinel; Ar. ام خندب *ummu' khundub* a centinel; ſee Aſan.—*Amhaon*, plurality, twins; Ar. امانى *amani*, a pair; *ummani*, two mothers, a mother and aunt, &c.—*Amhgar*, the mother of weeping, *i. e.* affliction.—*Amra*, the mother of grief, *i. e.* mourning, ſorrow.—*Amran*, the mother of harmony, *i. e.* a ſong.—*Amur*, the mother of ſafety, *i. e.* a cupboard.—*Emlock*, the mother of darkneſs, *i. e.* a dead coal.—*Emaithigha*, the mother of knowledge, *i. e.* experience.—*Emdiol*, the mother of traffick, *i. e.* fraud.—*Emleabhar*, the mother of a book, a volume.—*Macleabhar*, the ſon of a book, *i. e.* a copy.

AMARIM, to ſpeak, to argue: *agus d'amhar ſe*, and he ſaid in reply; *luamar*, it was ſaid or mentioned; אמר *amar*, to diſcourſe, reaſon, argue. *Amar* is the branching out, or running a thing into branches (Bates). See p. lix. Pref.

ANAOIHIN, pity, compaſſion; Punico Malteſe, *haniena* (voce Fenicia, Agies).

AOI, a region, an iſland; אי *ai*. See *Ia*.

AOINE, a faſt, a day of affliction; Ch. עני *oni*, jejunium, affliction.

AOIS, age, ſeaſon, anniverſary. Ch. אסא *aſa*, ætas, ſenex, vox peregrina et in magicis uſurpata (Buxt.).

AOISE, age. Punico Malteſe *iaſſu*. Ch. אסיא *aſia*.

AOS,

AOS, fire, the ſun, God; *Aos-fearr*, Deus maximus; Sabiiſm was the religion of the Aire-Coti, and of the Chaldæans, as has been ſhewn. Per. آذر *azar*, ignicolis Deus; Ar. آز *azz*, fire; *Al-ezza*, an ancient idol of the Arabians, (Richardſon). From this word the Greeks formed ΥΗΣ the ſun, becauſe the letters taken as numerals make up 365, or the days in the Solar year; Ch. אשא *aſa*, fire; Αισοι, Θεοι υπο Θρᾳκων, *Æsi*, *Dii apud Tyrrhenos* (Heſych.) hence, *Aoſar*, God.—*Agus an tan ſin ag orphidedh d'Aoſar cumhad idir ar da codhla*, and then he tuned the harp to the Lord, Aoſar, between his two ſleeps; in other words, he aroſe at midnight to celebrate Aoſar (Anc. MS.). The Etruſcans wrote the name *Aeſar*, and *Eſar*; the Arabs *Uſar*, and *Dai-Uſar*, *i. e.* perluſtrans Deus, Sol (Schedius).—Quid ergo *Duſares* vel *Dai Uſar* apud Arabes ſonat? num ſplendidus Deus, vel coruſcantis, &c. (Pocock, Spec. Hiſt. Arab.).—In the Hindooſtanee ایشر *Eeſhoor*, God. (Gilchriſt's Dictionary).

It was the Egyptian name of the ſun; Eſar, Eſwara, Uſeri, Oiſiri, vel Oiſheri, *Sol* Ægyptiorum (Iablonſky). In the Sanſcrit, *Eſwara* means properly the *ſolar fire*. (Maurice Ind. Ant. V. 6, p. 235.) I am of opinion this is the בעל הצור *Baal—Hazor* of 2 Sam. xiii. 23, and not a god of tubes and pipes, and ſo applied to vegetables, as Hutchinſon and Parkhurſt will have it. הצור might be read for השור, and it may be ſuppoſed the Jews were not very careful in the orthography of pagan deities, nay, would endeavour to confuſe and vilify their appellations. *Aoſar* appears to have been one of the names of the Deity, imported by our Draoi, among the Goths. See *Draoi*. *As*, Deus, in plur. *aſar*, *aeſir*. "Ita apud majores noſtros appellabantur tam Dii in genere, quam imprimis *Odin* ille, quem a patria ſua Aſanum vel Aſiaticum appellare, moris eſt; formula jurandi ethnica erat, *ſo hielpi mier hin helge As, Freyr, oc* NIORDUR, *i. e.* ita me juvet ſanctus AS, FREYER & NIORD—Nunc obſolevit vox illa, poſtquam introducta Chriſtiana ſacra memoriam profanorum numinum obliteravit, eorumque loco *Drottin* & *Gud* introduxere. In L. Mœſog. *Gudja*, Iſl. *Gode*, flaminem etiam notat. Interea AS, ASIR in Theologia gentilium vetuſtiori longe lateque uſurpata inveniuntur. Iam dudum quippe obſervarunt eruditi *Etruſcos*, qui communes ſuperſtitionis antiquæ magiſtri erant, quique a *Phrygibus* oriundi, a *Scythis* admodum non fuere peregrini, hoc titulo Deos ſuos appellaſſe. Conſtat id indicio *Suetonii*, in vita *Auguſti*, c. 97. ubi narrat; quum fulminis ictu prima nominis CÆSAR litera ſtatuæ cujuſdam excuſſa eſſet, conſultos augures id ita interpretatos fuiſſe, ut ſignificaret, AUGUSTUM brevi in Deos relatum iri, quum ÆSAR lingua Etruſca Deus vocaretur. Aſar appellabantur illi Odini comites, qui ſacrorum antiſtites & ſimul conſiliorum participes erant, alias *Diar* & *Drottar* nuncupati, quæ ambo nomina divinitatis ideam ſibi conjunctam habebant," (Gloſſarium Suio-Gothicum, auctore J. Ihre).

The reader is referred to *Atar*, & *Draoi* for the origin of theſe names, and as a proof, of their being introduced by the Aire-Coti or ancient inhabitants of theſe iſlands, among the northern nations. As *Aoſar*, the ſun, God, is derived from *Aos*, fire, why may not *Odin* be

derived from *Aodhan* or *Aodhon*, another name in Iriſh for fire and the *ſun*, from *Aod*, fire? Ch. אוד *aud*, intenſe fire; whence the *Adonis* of the Phœnicians and the *Adad* of the Syrians, which, it is ſaid, was carried into Syria by Deucalion, a Scythian. It is much more probable that this was the original name of Odin, than that he was ſo called from *Budh*, or *Buth*, another Iriſh word ſignifying fire and the ſun, whence פוט *Put*, was the Apollo of the Chaldæans, according to Bochart. *Ab-buto* or pater *But* is the Apollo of the Japoneſe; and *Phutios* was an old Grecian epithet of the ſun and of Jupiter, according to Heſychius—by ſome conſtrued the *author of illumination*, correſponding to the Iriſh Budh.—"There is a "*luminary*, which roſe, like freſh butter from "the ocean of milk churned by the gods: the "offspring of that *luminary* was *Budha* the "wife." (As. Reſ. V. 3.)—And this again reverts to the Iriſh *bad*, *bud*, wife. From all theſe quotations, it appears evident that the Iriſh word *Aoſar*, (God) is the ſame as *Eſwar* of the Brahmins, and the *Eeſhoor* of the Hindoos, the *Eſar* of the Egyptians, and the *Uſar* of the pagan Arabs, that all originated with the Chaldæans from אשא *Aſa*, ſignifying fire; that the word was imported by the primitive inhabitants of theſe iſlands, from the Eaſt, and carried to the Goths, in their commercial intercourſe with them; for in the northern dialects the real and true meaning of the word does not exiſt; if Odin and his followers had come from the Eaſt, we ſhould find *As* or *Aſar*, to ſignify fire and the ſun, as with the ancient Iriſh. See *Atar*, *Draoi*, &c.

AOSAR, God; Sanſcrit *eeſhwor*, a deity.

ARC, ORC, the inſide of the thigh, and with the article L prefixed, *lorc*, *lorg*; and with S ſervile, *ſeirc*, the thigh, from whence

ARC, *orc*, a ſon; *iorc*, *iorcaire*, poſterity; *ioc eiric*, kindred money, payment for manſlaughter; *eirac*, the young of any kind; *arc-luacra*, ſon of the ruſhes, *i. e.* a lizard; *orc triathar*, the thigh of the king, a king's ſon; *arcmuic*, ſon of a hog, a pig; *orcab*, ſon of the waters, a whale; *orc-crannach*, ſon of a ſow, a pig; *Grianarc*, ſon of the ſun, a dial; *Sómarcin*, the little ſon of *Sóma*, the god of herbs, flowers, &c. *i. e.* a primroſe; *Diomarc*, the child of myſtery, the membrum virile; *Rabarc*, ſon of viſion, ſight; Ch. and Heb. ירך *irk*, *irak*, *yarac*, the thigh, *femur* et *membrum virile*; it alſo ſignifies a generation, as in Gen. 46 and 26: *All the ſouls that came with Jacob into Egypt, which came of his* ירך *loins* (marg. *thighs*). Exod. 1, 5: *And all the ſouls that came out of Jacob's loins* (marg. *thighs*). When God bleſſed Jacob, by the angel, by the name of Iſrael, it was performed by touching the hollow of the *thigh*, to ſignify that the bleſſing ſhould deſcend to his ſeed and to his poſterity. Numbers 5, 21. the word points directly to offspring: *Then the prieſt ſhall charge the woman with an oath of curſing*, and *the prieſt ſhall ſay to the woman, the Lord make thee a curſe and an oath among thy people, when the Lord maketh thy* ירך (thigh) *offspring to rot, and thy belly to ſwell*; unleſs the word here ſtands for verenda. When Abraham ſaid unto the eldeſt ſervant of his houſe, "*Put, I pray thee,* "*thy hand under* MY THIGH, *and I will make thee*

" *thee ſwear by the Lord God of heaven, that* " *thou ſhalt not take a wife unto my ſon, of the* " *daughters of the Canaanites, amongſt whom I* " *dwell, but thou ſhalt go unto my country, and* " *unto my kindred, and take a wife unto my ſon* " *Iſaac.*" Gen. 24, 2. It was natural for Abraham to make the ſervant ſwear by placing his hand on that part, the name of which expreſſed the *thigh*, *generation*, and the *member of generation*, for he was to bring a wife to his ſon for the continuation of his *ſeed*; and hence aroſe the cuſtom of ſaluting, by touching the hollow of the thigh, in token of friendſhip to the perſon and his family—not in token of ſubjection only, as Caſtellus has it; *in ſignum ſubjectionis, quod adhuc ſervatur apud Indos, itemque juramenti;* and this we may collect from the foregoing, to have been the cuſtom with the ancient Iriſh. It was not ſo with Oſſian: " Take " now *my hand* in friendſhip, thou noble king " of Morven, king of ſhells." (*Sligbe*, a ſhell, is very like *ſleagh*, a ſpear, and *ſluagh*, an army. Fingal may have had the title of king of hoſts, of ſhells I am ſure he never had.)

Heb. ירך *yarac*, femur, latus, Græcis hinc apud Heſychium Ιαςοκρεια; Gall. *Jarret*. Hinc forſan præfixo M, ut ex particip. fit Μηρος femur, niſi Μηρος ſit a ירא *yara*, jurare; quod manum femori ſupponentes jurarent, et Deum teſtem vocarent: ut docet Gen. 24, 47. Imo et apud Homerum idem mos inſinuatur. Iliad. Π & Odiſſ. N. (Thomaſſinus). See *Cear* the thigh, and

Glun the knee, the thigh, a generation, as, *gus an treas glun*, unto the third generation. *Emir glun Finn*, a noble of the race of Finn. " And when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter, and ſaid unto Jacob, Give me children, or elſe I die. And Jacob's anger was kindled againſt Rachel, and he ſaid, Am I in God's ſtead? who hath withheld from thee the fruit of the womb? And ſhe ſaid, Behold, my maid Bilhah, go in unto her; and ſhe ſhall bear upon my *knees*, that I may alſo have children by her." Gen. 30. v. 1, 2, 3. That is, I ſhall eſteem her generation (knees) as my own. An old Iriſh MS. named the book of Leacan, will explain this paſſage better than the Targum: " *all generations and genealogies were ſignified by, and written on, the thighs and knees of men, from the flood to the arrival of Patrick.*" And in like manner, Gen. 50. v. 23. and " Joſeph ſaw Ephraim's children of the third generation;" the Hebrew is בדכי יוסף *ſuper genu Joſeph*, on which the Targum, quare me exceperunt, cum in lucem ederer, *genua obſtetricis incurvata*, ne caderem? The rabbins were wide of the true meaning. Our old author ſays, the generations were written on the thighs of men. In the figure of Nortia (Tuſcorum Dea) it is written on her arm; in the figure of Tages, it is written on the thigh (ſee Gori Muſ. Etruſc). It is true, that from *glun*, the knee, the Iriſh have *bean gluin*, a midwife, obſtetrix, but it ſignifies, that ſhe encreaſes the generation by her operation.

In like manner *bad*, the inſide of the thigh (*bud* pudendum); whence *bád*, eſteem, love, reſpect, friendſhip. Ar. بال bad, the inſide of the thigh, and

Glun, the knees, the thighs, generation; *bean gluin*, obſtetrix; רגלין *raglin*, crura, furca.

furca. I muſt here note, that the firſt part of this compound, *rag*, is alſo a thigh in Iriſh, as *muc-raig*, a ham, a gammon of bacon. So in Arabic فخذ *fukhad*, femur; pars tribus, ſeu familia ejus, hominum maximè propinquorum (Gol.) is evidently from פחד *phechad*, *membrum virile*, and muſt alſo have ſignified the thigh. Job 11, 12. It is conſtrued the ſtones of the Behemoth, as the Latin *verenda*; it may be ſo, ſays Bates, or may mean no more than the nerves of his dreadful ſtrength. The word certainly enters into the Iriſh compound *tarbh-feachd*, the thigh. *Tarbh*, the father of generation (a bull) and פחד Sup. 26. Ch. רגלים *ragalim*, pudenda; Gen. 49, 10. &c. See Caſtellus; רגליו *ragliu*, membrum ſuum; Prov. 1, 6. Ch. רגגא *ragga*, libido, cupiditas, whence the Iriſh *reahg*, a bull mad with luſt.

ARC, ſignifying the inſide of the thigh, and neareſt of kin; ſo *leas*, the outſide of the thigh, implies kindred by marriage, not of the ſame ſeed, as *leas-inghean*, a ſtep-daughter; *leas-mathair*, a ſtep-mother, &c. *Leas* alſo ſignifies the teſticles. Natus fingitur Bacchus ex femore Jovis, quia Phœnices nominibus, פחד phechad, quæ proprié femur ſignificant, etiam verenda intelligunt (Boch.) See *Biach*. In like manner *bad* or *bod* ſignified the inſide of the thigh and the membrum virile, although now applied only to the latter; in Arabic باد *bad*, the inſide of the thigh; ابد *abad*, generation; hence *Bad* was the angel, who preſided over matrimony and the act of generation, with the ancient Perſians. باد *bad* idem qui Indo-Perſis & Gilolenſibus, گواد *ghuad* ſeu *gowad*, qui famulus ☞ Churdad. Cumque *bad* ſignificet ventum, hoc cenſetur nomen angeli qui præeſt ventis, atque connubio & matrimonio, & conductui omnium rerum quæ fiunt hoc die (Hyde Rel. Vet. Perſ.). See *guad* & *gaodh* and *bad*. *Leas* with S ſervile *ſleiſs*, the thigh; *ſleis-ſad*, or *ſluas-ſad*, generation, *i. e. ſad* of the thigh, anceſtors, generations. Ar. جد *jedd*, anceſtors, forefathers. See *gaid*, *ghaid*. So in Iriſh, *ſiol*, the thigh; *ſiol-leaſs*, the ſame, *i. e. ſleiſe*, the thigh; and *ſiol*, iſſue, progeny. Ar. سلو *ſelou*, the thigh; اصل *aſil*, root, lineage, race. See *ſiol*.

That the ancient Iriſh applied this metaphor in all theſe reſpects, is evident by the mode of ſalutation uſed at this day, viz. *Séan agus lorc ort a mhacain!* Proſperity and progeny to you, O youth! In like manner from *car*, *cear*, the thigh, *cara muice*, the thigh of a hog, a gammon of bacon, Ch. כרע *cara*, crus, genu, pes, hence the Iriſh *cro*, children, offspring; *cara*, genealogy.

ART, God. Parſi and Pehlvi, Art. *Art*, Dieu, titre d'honneur donné a pluſieurs princes Arſacides, adopté auſſi par les Saſſanides. Artaheſter, Artaxerce, Artabanus, (De Sacy). אריארירתא *Ar-Arita*, unum e Dei nominibus (Plantavit).

ARTEINE, a flint. *Art*, fire in the Oſetian language. *On* a ſtone; it ſhould be, *art-onn* fire ſtone.

AS, milk, ale, beer, wine. عساس *aſas*, wine. معس *maas*, milk. عسوس *aſus*, giving little milk.

ASCU, a water-ſerpent, a water-dog. Sanſcrit *aſukee*, the water-ſerpent of the Brahmins, which, they ſay, faſtened round the earth in the

the deluge, and preſerved it from being drowned.

ASGAIR, aſcair, a chronicle, record. *Deag-aſgair*, a chronicler. Ch. אזכרה *aſcara*, recordatio.

ASTAR, to conceal, to preſerve. *Acht aon teanga Dia aſta.* But one language God preſerved (or concealed) pure (Vet. MS.). סתר *ſatar*, to hide. הסתר *heſtar*, conceal thou.

ATA, a blaſt of wind, a ſteady gale. Ch. עתי *ati*; Ar. عتي *ati*, ventus diutius flavit, quam ſoleret.

ATAC, atic, old. Ch. עתק *atac*; Ar. عتيق *ateek*.

ATACA-NIM, to make an oration. Syr. *ataka*, concinnitas orationis.

ATAR, athar, any ſtrong ſcent. *Athar lus*, the fragrant herb, ground ivy. *Athar talmhuin*, the fragrance of the furrow, yarrow, mellifolium. *Lothar*, lavender. *Athar nimh*, the foetor of poiſon, a ſerpent. The horrible foetor of large ſnakes becomes too powerful for any living being to withſtand; they poiſon the atmoſphere around them. Ch. and Syr. עטר *atar*, fumavit fumo odorato; Ar. عطر *attar*, bené olens; hence the *attar of roſes*, &c. *Athar nimh*, a ſerpent, may be metaphorical, *i. e.* the father of poiſon. From *atar*, with the prefixed particle F, is derived the Latin *foetor*.

ATHAR, athair, father, thus explained by Cormac in his Gloſſary: *Athair*, *Ater*, *Atri*, origo primitus dicebatur, quaſi pater, *i. e.* *athar*; hence *bar-athar*, the ſon of the ſame *athar*, *i. e.* a brother; *Mathair*, *i. e.* *Em-athar*, a woman of the *athar*, *i. e.* a mother. *Peiter*, a forefather, whence the Pentateuch is named in Iriſh *Peiter-lach*, *i. e.* the law of our forefathers. *Bean athair*, the woman of the *athair*, a wife. Sanſcrit, *boneetar*, a wife. *Briathair*, the root of a word, from *bar*; באר *bar*, loqui, expreſſit verbis (ſee *abaram*, *labhram*). *Teinne athair*, the father of fire, lightening. *Athair nimh*, the father of poiſon, a ſerpent. *Buaf athair*, a viper, from the ſame. *Athair feadh*, indigenous trees; ſuch are explained in the Brehon laws to be alder, willow, hawthorn, quick-beam, birch, elm. Ch. עטר *atar*, origo; פטר *petar*, primogenitus. Ar. عنصر *atar*, *ytr*, ſtirps, origo, فطر *fetir*, primitus. Atri, in the Hindoo chronology, was the ſon of Brahma, who was principium ſine principio. The generations, after the flood, began with Atri, as we are informed by Wilford. As the radix expreſſed the father, ſo in Iriſh, *craobh*, a branch, *dal*, a branch, ſignify kindred, tribe, &c.; the ſame words ſignify the ſame in Chaldee, Arabic, and Hindooſtanee, yet, except in the latter, we don't find thoſe words ſignify a branch. See *craobh*, *dal*, which ſhew the great antiquity of the Iriſh language, and the early uſe of letters with the Aire-Coti.

B.

B A D

B, an inſeparable prepoſition, like the Arabic ب b. *ras*, cementing, *borras*, ſolder, &c. *ran*, the thigh, *borran*, the haunch or buttock; *rain*, the ſea, *brain*, a ſea commander, Neptune, &c.; *reiſm*, a law, canon, rule, a writing; *breiſmion*, a writ, a mandamus. B is commutable with P and F, as *bual*, *fual*, water, urine, and with V conſonant.

BA, good; Ar. به beh.

BAB, a child. *Baban*, the ſame. Phœnicibus באבן *babion* puer; Ar. بابوس *babus* infans; Syr. *babia*.

BAC, drunkenneſs.

BACHAIRE, a drunkard; Ar. بكري *bakré*.

BACAM, to cry; βακχοι, κλαυθμον φοινικες Phœnices Bacchum vocant *fletum* (Heſych.); Ch. בכהח *bacahach* flere, to weep. Hence Bacchus, god of wine, and his weeping orgia. A diſregard to the analyſis of language, as Mr. Allwood juſtly obſerves, has been the cauſe of innumerable errors in theology, among the ancients; it has led them to exalt titles into deities, and the names of things into perſons (Lit. Ant. of Greece.

BAD, bada, a boat, a ſhip; Ar. وذح *weda*, Noah's ark; in the Telinga dialect of Coromandel, *wada*, a ſhip; *padava*, a boat, from *pad*, the fir-tree. Malabar *padava*, a ſhip. Sanſcrit *peda*, a ſhip; Ch. בעד *baad*, malus navis.

BAD, wind; *badhbh*, *i. e. bad-dubh*, the north wind, the wind of *dubh*, the bear, or

B A I

urſa-major; *bad guardan*, a whirlwind; Ar. باد *baud*, the wind; *gird baud*, a whirlwind.

BAGH, victuals, ſometimes written *fagh*, *fogh*; Ch. בג *bag*, cibus.

BAGH, ſpeech, a word; *baghac*, talkative. P. بكو *bagu*, ſay thou; Ar. بغاق *baghak*, multiloquentia (Gol).

BAID, a ſage, a prophet, philoſopher; Sanſcrit *budda*, wiſe; Ch. בדא *bada* prædicavit; בדים *badim*, harioli; Ar. بادہ *badeh*, ſors; وعد *waad* prædixit; βαδισαι prophets in the Egyptian. (Philoſtr. L. 1. Clem. Alex.) Boodh had had the gift of prophecy, and his prieſts in Tibet are ſtyled *lama* (Ayeen Akbery). See *Luam*.

BAIL, a ſling, and with T ſervile, *tubal*.

BAILAIRE, a ſlinger; hence the Baleares, gymneſiæ ſeu baleares duæ ſunt, quarum quæ major eſt Majorica, quæ minor Minorica dicitur, a Pœnis jam olim frequentatæ. Ar. بلاحم *balaham* a ſling. Bochart derives the Baleares from בעל *baal*, magiſtri, & ירה *yare*, projectionis. I believe this great etymologiſt is here miſtaken; *tubal tuval*, Ch. טול *taval*; Ar. طول *taval* jactatus, fuit.

BAILI, a town, habitation; pl. *bailidh*. Ar. بالد *balid*, an inhabitant; *bilad*, a town, cities, regions.

BAINSEA, a feaſt, *i. e. bain-ſeach*; Ch. בנין *benin*, cibus cujuſque animæ ſolúm parabitur vobis, veluti de Azymorum feſti cibo dicitur,

dicitur, id etiam de aliis feſtis, de quibus Scriptura nihil definit, intelligendum; Ch. סוי *ſevi*, lætari, exultare præ gaudio, (Buxt).

BAIR, ground; *beir-ghean*, a plot of ground, a garden; Ch. בר *bar*, triticum et agrum ſonat (Boch.).

BAIR, bar, wheat; *barin*, a cake of bread.

BAIRIN-BREAC, the ſacred cake, offered particularly to the queen of heaven, the moon, at the Autumnal Equinox; it is now transferred to St. Michael's day, 29th September; Ch. ברך *barac*, benedicere; Ar. بركت *barakut*, benedictio.

BAIS, water, ſtagnant water; whence *baiſte*, wetted, baptized; and *beis*, *bathach*, *boteach*, marſhy ground, ſwampy: S into T.—Tribus in locis ſtagnat Bætis, atque ob id ipſum Punicè ביצי *bitſi;* ץ Hebræum in T mutarunt Græci & Romani ſcriptores ut in Tyro & Tani ex צור Tſor & צען Tſoan, (Bochart). The Greeks and Romans learned this change of our Aire-Coti, who wrote *baiſter*, *baiter*, water. See *bais*, *baiſter*, *baiter*, in Shaw; Ch. בצץ *bezz*, paludes, a ſwamp; גיא *gei*, a valley; whence the Iriſh *geibheis*, a wet or ſwampy glin or valley; but the Arabs, like the Iriſh, uſed *bais* in general for water ſtagnant or fluent, from the Ar. بجس *bajus*, aqua fluens—In the dialect of one of the Burma tribes, rain is named *biſter*, and Bebaiſte was the goddeſs of rain or moiſture with the Ægyptians.

BAITACH, (See *Ceas*) a cup, a jug, *i. e. bodach*. Bochart derives the Gr. βατάκη, a cup or goblet, from Ch. בטיח *batich;* Ar. بطيخ *batich*, cucurbita; primas *æs* Perſicum vel Indicum potius, quod in Mirabilibus philoſophus βαταχάς; they were made of metal ſo bright that they could not be diſtinguiſhed from gold. Among the veſſels conſecrated to God, Eſdras, 8. 27. were Vaſa duo *æris* flavi, bini, pretioſa ut aurum, Syr. vaſa *æris* Corinthii. Darius had cups of it called *batiacos*, which could not be diſtinguiſhed from gold but by the ſmell. In the time of Ezekiel, this *æs*, this braſs metal was brought to Babylon under the name of חשמל chaſmal. The old Iriſh made cups, ſwords, &c. of this metal.

BAL, bol, beal, Lord, the Sun; *Bal-ſeire*, the lord of the feaſt, the carver at a prince's table, the herald, maſter of the ceremonies; Ch. בעל *baal* or *bal*, dominus, שרו *ſara*, convivium. See *Seir*.

BAL, *i. e.* Muireadach or Mordach, a lord. See *Mordach*. Bel and Merodach of the Babylonians, Jer. 50. 2. are but one deity.

BALG, a man of erudition; Ar. بلغا *balegha*, eloquent

BA'N, white, is certainly the root of לבן *laban*, to whiten. See letter L. whence *baine*, whiteneſs, milk, in which the Arabs ſtill keep the L. لبن *labun*, milk.

BAN, BEN, a ſon, frequently uſed in metonomy, like *ab*, father; *am*, mother; *mac*, ſon. See *arc*.

BAN-AGHADH, (ſon of conflict) a waſte of field.

BAN-COIGLE, (ſon of ſecrets) a pot companion; בן *ben*, a ſon, in Heb. Ch. and Arab. is uſed very extenſively. The ſacred ſcriptures call any thing *ben*, a ſon of that which it comes from, or depends upon. Son of the Eaſt, is one from the Eaſt. Son of the houſe, one of the family. Son of the quiver, an arrow. בת *beth*, a daughter, is uſed in the ſame manner,

ner, בת קול *bath kol*, daughter of voice, an echo; the Iriſh name it *mac call*, ſon of voice; and *mac tulla*, ſon of the hills, from the reverberation of the voice.

BANIS, a wedding, from the ceremony of joining hands; Sanſcrit, *pani*, a hand; *pani-ghranna*, marriage, *i. e.* joining of hands.

BAN SGEAL, (ſon of news) aſtrology, a ſtar.

BAR, a ſon; *bearan*, a youth; Ch. בר *bar*, Perſ. *beirna*, youth; hence *beirns*, children.

BAR, one; *barugha*, *bairghe*, a monoſyllable; Ar. بار *bar*, one; هجا *huja* a ſyllable; *haja*, connectit literam ſyllabæ formandæ. See *abair*, *labhram*, *dabar*, &c.

BAR, a man of leaning; Ch. ברע *bara*; Ar. برع *para*, excelluit, ſcientia; præcellit eâ ſociis; Sanſcrit, *behar*, a ſeminary of learning.

BAR, expert, excelling in any art, a profeſſion; *buſbaire*, a fencer, expert in arms; Ar. بز *bezz*, arms.

BARRA-CHAOL, a pyramid, a flame, a burning pile; Ch. בער *baar*, arſit, combuſſit, בערא *baara* combuſtio, הלא *chela*, acervus; hence *behram*, the ſacred fires of the Guebres, (Sonnerat). Ar. كلة *kulluh*, a pile.

BARG, red hot, ſplendid; Ch. בארג barg, ſplendidum, ברק *bark*, fulgor, ſplendor, ברקא *barka* Babylonicé et בארג *barg* Perſicé, idem ſunt, commutatis ג. G. et ק. K. (Buxt.) the change of theſe letters is very common in Iriſh, CC always ſounds as G.

BAS, death; Ar. هبز *hebaz*, mortuus fuit (Pocock C. T.) اباز *abbaz*, ſudden death; (R.) وزوز *vazvaz*, death, (R).

BAS, ſweet; *baſcart*, ſweet bark, *i. e.* mace, cinnamon; Ch. בסס *baſs*, dulce, ſuave, aromata; Perſ. بسباس *baſbaſa*, macis, nucis myriſticæ cortex, the envelope of the nutmeg.

BE'D, a book; *béd-foiriobha*, a commentary, from *foirim* to explain, to aid and aſſiſt; *bed-arilleach*, a code of laws; Per. بيد *beid*, a book, a treatiſe; *Beda*, in Bengaleſe, does not ſignify excluſively a ſacred book, but implies in general as much as a ſacred law, whether obſerved by the Indians or other nations. Thus the law or religion of the Nazaren Chriſtians is named *Naſranni Vede*, or *Beda*, (Bartholomew) ſoftened by the Hindoos into *pot*, *hee*, but their ſacred book is *bed*; the Hindoo Bible *pooran*.

BEIRIM, to impregnate, to breed; P. بار *bar*, pregnancy; Ch. עבר *ibbar*, gravidus. See *Obar*.

BILE, a tree, a cluſter of trees, a wood.

BILLEOG, the leaf of a tree; Ch. בלא *bela*, ſylva, באלא *bela*, nomen ſylvæ in Babylonia, ſimpliciter ſylva (Buxt.) Per. بلاخ *bilkh*, the holm, a ſpecies of oak; Ar. بلخ *bilkh*, the oak; بلخيه *belekyet*, a tree, reſembling the pomegranate, with beautiful leaves; *ybal*, trees in leaf. See A.

BINN, harmony, melody; Sanſcrit, *bina*, *vina*, a muſical inſtrument; omnis המבין *hamebin*, intelligens, *i. e.* peritus muſicus (Schindler). Ar. وبع *wina*, a lute.

BIOS, white; *nos bios*, pure white; Ar. ابيض *abeez*, white; ناصع البيض *naſa al'beez*, pure white. See *nos*.

BIOS,

BIOS, ſilk; Ch. בוץ *bous*, *bus*; Ar. بز *bez*, byſſus, ſeu potius pannus lineus, bombacinus, etiam ſericus, (Gol).

BIOT, food; *baili betagh*, menſal lands; Ar. بيقٔ *beet*, alimentum.

BIRR, BIRT, PORT, a caſtle, a fortified place; *long port*, a palace, a camp intrenched, from לין *loun*, to ſtay or remain in a place; Ch. בירה *birah*, arcem ſive caſtellum deſignat, ex quo in ſtatu, uti appellant, emphatico בירתה *birta*, ſeu conſueta inter hujus ævi Judæos uſque pronunciatione *Virſa*, celebris illa arx Carthaginis, quam Græci βυρσαν vocabant, Punicé dicta eſt. (Scaliger). βαρις caſtrum ſonat Græcis, Hieronymo teſte: et confirmat antiquior Joſephus, quo authore caſtrum Hieroſolymorum, ſuper cujus fundamentis inſtaurata eſt Turris Antonia, βαρις appellabatur. Indicé *Pur*, urbem ab antiquis temporibus ſignificat ut Niſapur, Viſapur, Mangalapur, Rungpur, Calipur, &c. A Perſico بار *bar*, arce derivat Relandus, quod turres in dorſo geſtarent tempore belli elephanti & quaſi ambulantia caſtella fuerunt terrâ, quemadmodum bellicæ naves mari, (Hager, Diſq. Hunnorum adv. P. Beregſzaſzy).—Ar. برج *burj*, a fort, a caſtle; Ch. בירן *birn*, a palace; *port purt*, a caſtle, in the Ammonian, Egyptian, and Phœnician dialects. See *long*, a houſe, a ſhip.

BITH, life; Ch. חיית *beth*; Ar. حيات *hiat*, with B ſervile, *Bith*.

BLA, BLAI, words frequently to be found written in capitals, on the margins of the Brethamhuin laws of Ireland, ſignifying, be it ſo, be it enacted, which ſhews thoſe laws had been reviſed, probably at the triennial meeting at Tara, when, it is ſaid, all laws were reviſed, or corrected; Per. بلي *balai*; Ar. بل *ball*, or *bell*, ſic eſt, ita, imo, (Caſtellus) allowed, permitted. (Richard.).

BLACHD, ſpeech, a word, fluency of ſpeech, eloquent; Ar. بلغا *balegha*, *belaghet*. See *balg*.

BOLG, BUILG, hide of beaſts, leather; *builg ſeidah*, blowing leather, *i. e.* bellows.—Strabo aſcribes the invention of bellows to Anacharſis the Scythian; (L. 7. p. 209). *Bolg* ſignifies ſwelled, puffed up, as bellows are when filled with wind; Perſ. بالو *balu*, ulcer, boil, ringworm, tetter, whence Ir. *Bolgach*, the ſmall pox.

BOLLOG, a large ſhell, of the *Murex* ſpecies, being round; a drinking cup of horn, &c. the ſkull from its hemiſpherical figure; hence the ridiculous ſtory of the old Iriſh drinking out of the ſkulls of their enemies; Ar. بالغ *ballugh*, a kind of cup made of horn, in uſe among the Georgians, (Rich.).

BORR, BOIRR, an elephant; apud Indos voce *barro* vocatur (Iſidor.). See *birr*.

BORRAS, ſolder, cement; Ar. رص *res*, cementing; رماص *raſas*, tin, lead, B ſervile, *borras*.

BOSS, a fat cow, a fat woman; אבס *abas*, ſaginare; Phœn. אבס *abas*, pecudes ſaginare.

BRACAN, a plaid. See *plaid* and *breacan*.

BRAIN, the ſea; Ar. بحر *bubran*.—*Braine*, a ſea commander, captain of a ſhip, Neptune; whence *Magh Bhrein*, the plains of Brein, the ſea; in like manner the Iriſh *mallach*, a ſailor, from מלח *melach*, ſal, nauta.

The feaſt of waters of the Japoneſe and Chineſe is held annually on the 5th day of the 5th moon, (our June) they run here and there on the water, in their gondolas, repeating and crying *Peirun*, *Peirun*. This *Peirun*, they ſay, was a wiſe and virtuous king, of a very rich and fertile iſland; his ſubjects being very rich and luxurious became ſo wicked and corrupt, that they drew down the vengeance of heaven, and the iſland was ſwallowed up in the ſea. *Peirun*, beloved of the gods, was adviſed of this cataſtrophe, and ſaved himſelf and family in a ſhip, and having ſailed to another country, he diſappeared and no one could tell what became of him, (Kempfer Hiſt. of Japan. Cerem. Relig. T. v.) This ſtory is like that of the Chaldæans of the taking up of *Siſuthrus* after the deluge. It originated in Chaldæa, from whence the Perſians had their feaſt of water, the Aiguieres, (Herbelot at *Abris*. Chardin, T. vii. Hyde, &c.) All theſe Hydrophoria in memory of the deluge, and of one man and his family being ſaved, confirm the writings of the divine Moſes. Varana, or the Neptune of the Brahmins, muſt have been of the ſame root as the above

BRAINN, the womb, the pudendum; Ch. אברין *abarin*.

BRAIS, jocoſe; *Brais-ſgeul*, a merry ſtory, fable, romance; hence Bacchus was named Briſæus. Briſæum plerique dictum volunt à mellis uſu, alii a voce Bris, quam *jucundum* explicant, (Cornutius in Perſium, S. 1.). Eſt Briſæus *Liber pater* cognominatus—a mellis uſu, Bris enim *jucundum* dicimus.

BRAS, a lance; *bras combrach*, a tilting together or tournament, with lances for recreation; Ch. ברוש *brous*, abies, per Synechd. quod ex abietino ligno conficitur, *i. e.* haſtæ, lanceæ, (Schindl.) Ch. רוח *ruch*, recreare: "the "ſhield of his warriors like blood: his choſen "men like rubies: as fire their plaids and their "chariots, in the day of preparation; and their "lances (Broſhim) ſhall be reſplendent," (Nahum, 2. 4.). See *plaid*.

BREAC, ſpeckled, ſpotted; whence *breac brec*, a wolf; *broc*, a badger; *breac*, *breoc*, *broc*, a trout, a ſalmon; Ch. רקם *rakam*, maculæ variegatæ pardi, quæ ſunt quaſi pictura quædam. ברקה *braka*, maculoſus; Ar. ابرق *abrak*; hence *Breacan*, a Highland plaid; Ar. برقان *berkan*, various coloured; رقاع *raka*, black and white; Syr. *rouka*, fruſta veſtium, panni; hence the Iriſh *breac mac*, the child of ſpots, a magpye, and the Galli *braccati*, (Diodor. Sic. L. 6.) and *breacam*, to embroider, to paint; *breac*, embroidery; Ar. برقش *barkas*, variis coloribus pinxit; Ch. רקם *rakam*, acupingere, arte ſcil. vel opere Phrygionico figurare, delineare. See *fal*, *plaid*, and *reacam*.

BRIATHAR, BREITHIR, a word, the root of a word, from *bar* and *athair*; Ch. באר *bar*, loqui, עטר *atar*, origo, radix. See *athar*.

BRUIGH, a farm; *bruigher*, a farmer; *bruighith*, and *bruighan*, a farm houſe, the houſe of a bruigh. By the Brehon laws the bruigher had certain lands aſſigned him by the chief or prince, for which he was to entertain him in his journeys, and all travellers. He was to find meat and drink, cheſs-boards, and backgammon tables for their recreation; Ch. בורגר *borgar*, agricola, בורגן *burgan*, tabernaculum,

in

in quibus cubare, qui cuſtodiunt fructus arborum, hortorum et agrorum, vel qui obſervant tranſeuntes—it is better explained in Aruch—exponitur pro domibus extra urbem extructis, in quibus venduntur *victualia* viatoribus—indé explicatur, *hoſpitium, popina*, in Vajik rabba, ſect. 7.—Simile hoc eſt *Regi iter facienti per deſertum. Cum perveniſſet ad diverſorium primum, comedit & bibit illic.* (Buxt.) See *Guirme.*

BUALAH, virtue, medicinal quality, medicinal efficacy, phyſic, remedy, cure; Hindooſtanee, *bhulaee;* Ar. بول الابل *bool-al-bul*, medicamenti vulnerarii genus. (Caſtel.). Under this word I ſhall take the opportunity of ſhewing the great copiouſneſs of the Iriſh language, becauſe there is much confuſion in Iriſh Dictionaries in words betokening virtue.

Virtue, power, ſtrength, efficacy; Ir. *ſlan;* Ar. and Hind. صلاح *ſulah*; Ir. *cuwacht*, (cumhacht) *O yea ul-cuwacht!* O God the mighty, or al-mighty! Ar. قوت *kuwwut*; Ir. *uchtadhr, uchtadhran, uchtadhran na Sagairt*, the high-prieſt; Ar. اقتدار *iktidar*, and with the ſynonimous Arab. word عز *yzz*; Ir. *uachtadhar-as;* Ir. *ſar, ſaor;* Ar. زور *zur;* Ir. *cur;* Ar. قهر *khur*; Ir. *ri, aire;* Ar. ريح *reeh;* Per. يارا *e-ara;* Ir. *maith;* Ar. مبيط *meet;* Ir. *tucdach;* Ar. تاكيد *taaked;* Ir. *tabwacht* (tahbhacht); Ar. طوق *tawwik;* Ir. *neart;* Per. نيرو *neeru;* Ir. *feart;* Per. فر *furr;* Ir. *tuis;* Per. توش *tooſh.*

Virtuous, pious, holy, religious, chaſte; Ir. *unar*, hence *unar* vulgò *Onnor*, a woman's Chriſtian name; Per. هنر *hunr;* Hind. *hoonur;* Ir. *creata;* Hind. *keerit;* Ir. *irr*, whence *iris*, religion; Hind. *heer.*

Virtuous, moral; Ir. *ſubha;* Hind. *ſoobhaoo;* Ir. *ſubhailce;* Ar. الغا *alka*, more, exceſſive; Ir. *caſt;* Ar. خاصيت *khaſſeut.*

Virtues, excellencies; Ir. *fiſiol, Diarmut ro fiſiol*, the moſt excellent and virtuous Diarmut; this is the deity of the Brahmins, *Diarmatu rajah*, correſponding in epithets, as I have ſhewn in another place; Ar. فضيل *fuzl*, excellence; فضايل *fuzal*, virtues, excellencies.

BUDH, pronounced Buh; *Budh*, the creation, the world; Ar. بوح *buh*, the world; بدا *bedi*, creating, giving a beginning. Orientaliſts ſay, the deity, Budh, derives his name from *budha*, wife; in Iriſh, *búd* and *bad;* but it is more probably derived from this Budh, in my humble opinion, as Mercury, he may be ſo called from بدع *buda*, invention; there were ſeveral Boods, who are not ſufficiently diſtinguiſhed in the Sanſcrit hiſtory.

BUIDH MI, the mouth of Budh, *i. e.* June, the third month, reckoning from March, (according to the Niſan of Moſes)—the third month, the third day, were ſacred to Budh.

BUITE, water.

BUITE, an apparition, likeneſs.

BUITSACH, a witch, ſkilled in raiſing apparitions; Bengaleſe, *choote*, a ghoſt, apparition; Ar. بت *but*, an idol; Perſ. پت *put*, an image, likeneſs.

C.

C A B

C Is pronounced as K, and often as G, which is no more than C with a ſtroke on the the baſe. In Arabic, K, *kaf*, often ſounds as G, as گو *goo*, a globe; گرد *gurd*, round. The Iriſh commonly write CC for G, and TT for D; hence *cutub* and *gudb*, writing, a ſtudy, &c. ک *kaf*, in Arabic, is often ſounded *gaf* in Perſian, and ſometimes it is marked with three points, گ (Richardſon).

Many words beginning with ה He Hebrew and Chaldee, begin with Ch in Iriſh, or C with a point over it, and in the middle, and termination of the Iriſh, ה is often written Ch, Gh; the ſame is obſerved in the Perſian by Bochart. Perſis et Caramanis, qui in vicinia habitant, ſolemne eſt ut literam ה *he* fortius efferant, quaſi χ vel K. ſic Brachmanum nomen Perſicum בראהמה Brahmah ſcribitur per *he* ſimplex, ut eſt דה *deh*, *dec*, i. e. *decem*, & שאה *Shae*, *Shac*, quod idem ſonat.

Words beginning and ending with Ch, often loſe the firſt guttural: prima gutturalis facilè omiſſa eſt: ſimilis eliſionis exempla multa occurrent, (Bochart). C was not always ſounded hard, as appears in collating ſeveral words, as *calaim*, to ſleep, Heb. חלם *chalam*,—*cait*, chaff, Ar. زات *zat*, &c. &c. and many other words, as will appear in the collection, which tend to prove the ancient Iriſh had a ſoft C, and that their ancient alphabet is loſt.

The Ch of the Perſians is often rendered S by the Hebrews and the Iriſh; *Acher*, God, is written *Aoſar* in Iriſh, in Sanſcrit, *Eeſhwar*.

C A I

Ardeſhir, nos dicimus *Aſſuerus*, quia ubi antiquitus litera Ch ſcribebatur, nos S ſcribimus, unde pro *Chuchon* civitate illius, in ſcripturis ſacris *Suſan* reponitur. (R. Du Mans Deſcrip. Perſiæ).

CAB, the mouth; Ch. קב *kab*.

CAD, holy, ſacred; *cadaoine*, the holy faſt or affliction, *i. e.* Wedneſday, the day ſacred to Budh; Ch. עני *ani*, jejunium, affliction. See *aoine.*; *Dia aoine*, faſt day, Friday, inſtituted by the papiſts; *cadas*, ſanctity; *caduſa*, holy; *cadas cill*, a ſanctuary; *Calcai coimhead caduſa*, *Calcai* the divine protector, this is the Calci of the Brahmins, whoſe avatar, they ſay, is not yet come, that of Budha being the laſt; *Colcai*, the deity of honor and friendſhip, the conſtant attendant on nobles, (Wilford); *Cill macud*, the holy church, (county Kilkenny) Heb. קדש *kadas*, a ſanctuary, מקדש *makadas*, the ſame; Ar. قدس *kuds*, ſanctity, مقدس *mukuddis*, holy.

CAIDRE, commerce.

CAIDREDH, fellowſhip in traffic, (O'B.).

CAIDRE-AONAC, an emporium, a place of merchandize, a mart, a town of trade, a commercial city; hence *Chadreanak*, in Plautus, the name of Carthage, which the Arabs called كورت عهد *kurat-ahd*, the city of merchandize, *i. e.* Cartheda. Solinus was miſtaken in deriving it from קרתא חדתא *Kartha hadtha*. Eliſſa mulier extruxit & Carthadam dixit, quod Phœnicum ore exprimit *civitatem novam*, and in this he miſled Bochart. Carthada

thiada is ſynonimous to Chadre-anak. See *Aonac*, a fair, a mart.

CAILE, a harlot; Ch. חללה *challa*, mulier prophana, publicum ſcortum.

CAILEACH, an old woman; Ch. כלח *calach*, ſenectus; Ar. كهل *kuhleh*.

CAILLI, the black goddeſs, the Cali of the Brahmans and Tibetans, correſponding with the Grecian Hecate.

CAINI, a virgin; Sanſcrit, *cani*, from *ni*, Sanſcrit, *nya*, a maid. See *Ni*.

CAIRBRE, powerful, ſupreme, a proper name with the old Iriſh, as *Cairbre Liffachar*, &c. &c. it appears to have been corrupted to *Graibb*, ſee *Graibb*, one of the names of Jupiter with the Pelaſgi; Ar. كروبيون *Kerubom;* Heb. כרבים *Cherubim*, principes angelorum, (Gol.).

CAIRI, CORA, a wier for catching fiſh; *carmuadh*, ſoft fiſh, *i. e.* fiſh without ſcales, as eels, &c. which were forbidden the Egyptians. *Schall*, a bad fiſh without ſcales, the Egyptians call it *karmouth*, (Soninni, Egypt) *car-ouſſe*, the fiſh wolf; Ch. כרי *cari*, fiſh; אי כורי *ai cauri*, inſula piſcium, *Icare*, hence the Iriſh *inſe cora*, now *Inchicore*, an iſland in the Liffey, at Iſland bridge, where ſalmon *weirs* are erected; *inis* and *aoi* are ſynonimous words for *iſland*.

CAISG, Eaſter, *i. e. cais-eag*, the moon, or feaſt of the lettuce, the חסא *chaſa*, or *coſs*. Lettuce is eaten by the Jews in the paſſover, which they derive from חוס *chus*, miſereri: lactuca cujus uſus eſt Judæis in cœna paſchali.—Quid eſt Chaſa? Quare dicitur? Quia miſertus eſt Deus noſtri, (Buxt.) which agrees with the Iriſh *cas*, pity; we know not what feſtival this was in pagan Ireland—it is plain, it was regulated by the moon, as all feſtivals were, and as Eaſter is now; it was probably the firſt Sunday after the firſt full moon in the new year. The lettuce was *bitter*, the *lactuca viroſa*, or ſtrong ſcented wild lettuce; it is indigenous in Britain, and a remedy againſt the dropſy.—"And they ſhall eat the fleſh (of the "lamb) in that night, dreſt with fire, and un-"leavened bread, and with *bitter herbs* they "ſhall eat it," Exod. 12. 8.—This, I think, was the Coſs—it was a ceremony borrowed of the Aſiatic pagans by the Jews—God out of his indulgence to the weakneſs of human nature, permitted the Hebrew nation to retain in their ritual a few of the ſacred ſymbols of their Aſiatic neighbours, as for inſtance, fire, (Maurice Ind. Ant. V. 6.) ſo *cairgaos*, lent, is *Cair-eag-aois*, the ſeaſon of the *fiſh moon;* Ch. כרי *cari*, piſcis, אי כורי *ai cauri*, inſula piſcium, Ægypt; *caire*, fiſh: and *cuing aos*, the ſeaſon or anniverſary of the moon of the ſacrifice, of firſt fruits, or of the dance; Ch. חנג *chung*, chorea, tripudiare. And it came to paſs as he came nigh unto the camp, that he ſaw the calf and the חנג *chang*, the dancing, Exod. 23. 19.—*Cuingaos*, now ſignifies the *Pentecoſt*—in pagan times it followed the *arloigd*, or harveſt, or gleaning ſeaſon, from *ar*, corn, and Ar. لقط *leket*, gleaning, whence the Ir. *feiſd an arloighdh*, the harveſt home feaſt.

CAL, CAIL, CEILL, to burn; כאל *cal*, ardere; it is alſo applied metaphorically, in Iriſh, to the paſſions.—*Ceill*, *Cill*, a place of devotion, where the ſacred fire always burned.—*Ceill*, a round tower, a fire tower.—*Caila-reachd*,

reachd, burning the dead.—*Cailcach*, heat or paſſion of the mind.—*Cal-bualach*, warm blows, hot battle.—*Calcam*, to burn into lime.—*Cailc*, lime, *i. e.* burnt ſtone, (Lat. *Calx*).—*Cail-ein*, a burning or ſcalding of the eyes.—*Caolfail*, nettles, (Lat. *Urtica*. See *Ur*).—*Ceallach*, contention, war.—*Ceile-de*, a preſerver of the fires, a culdee.—*Cuilteach*, a ſteeple, *i. e.* fire houſe.—*Culag*, fuel, turf, peat.

CALADAM, CLADAM, CLAIDAM, to dig, whence *caldach*, ſharp pointed, a miner's tool; *cloidh*, dug, a ditch, &c. כלדאי *chaldai*, Chalybes & Chaldæi dicti, quia ut ferrum eruerent in terræ viſcera penetrabant, (Boch.).

CALADH, hard, firm, ſtrong, as *Conaing an chuirp chaladh*; Conaing of the robuſt body; from this word and the Welch *caled*, Camden derives the name of Caledonians, Heb. גלד *galad*, dureſcere; but Caledonia ſignifies the hills or ſtrong holds, the *dun*, of the *Cael* or *Gael*, ſhepherds, ſynonimous to *Coti* or *Scoti*. See p. 11. or *Cael duine*, ſhepherd men —See *Uſher's Primordia*, p. 587.

CALAM, to ſleep; חלם *chalam*, hence Ir. *calan*, poppy, the ſleepy herb of which opium is made.

CALLAIGHE, a divider, a partner, חלק *chalak*, diviſit.

CAOL, a pile; *barr-chaol*, a pyramid, ſee *bar*; Ch. חלא *chela*, acervus; Ar. كلل *kulluh*.

CAOMH, the follicle of a flower, *i. e.* protector.

CAOMH, noble; Ch. קום *kom*; Ar. and Per. كم *kem*, noble; *kiyam*, dignity; Ch. קומא *koma*.

CAOMHA, ſkill, art, knowledge, the occult ſciences. Zoſimus quoted by Bochart, V. 1. p. 209. Sacræ et divinæ ſcripturæ angelos dicunt mulieres concupiviſſe, & cum in terram deſcendiſſent, eas edocuiſſe omnia naturæ opera; prima igitur illorum traditio fuit *Chema* de his artibus. Vocaverunt ſcilicet hunc librum (χημα) Chema, unde ars etiam *Chema* vocatur; Ar. and Per. كيميا *kimiya*, chymiſtry, alchymy, ſuppoſed to be derived from the Gr. χυμος juice, humour, and therefore confined to the extraction of the eſſence of plants. (Richardſon, Golius, Caſtellus and others, give no ſuch derivation)—this derivation is very wide of the truth, and the radix is in the Iriſh and Arabic; we have ſhewn that the tree, the bloſſoms, &c. was the ſymbol of knowledge, and in Ar. كم *kemm*, ſignifies a roſe bud, the follicle of an unblown palm or other flower, and alſo the bloſſom, hence Ir. *caomha*, poetry, verſification, *i. e.* the bloſſom of the tree.

CAOMHAIGH, armed men; the ſcience of tactics, CHESS. *Caomai*, an armed man, the name of the conſtellation ORION in the ancient Iriſh Zodiac; the כמה *cimah* of Job, according to Coſtard; Arab. كامي *kami*, armed; hence in Iriſh *ceann caomh*, a cheſs-board, backgammon-tables (O'Brien). See Introd. p. 24, and my Eſſay on the Aſtronomy of the ancient Iriſh, Oriental Collection, Vol. 1, 2, 3.

CAOR, ſheep; *caorgan*, a ſheep fold; *feol-caora*, mutton; Ch. כר *car*, agnus, aries, vervex; Ar. نار *kar*, oves; Gr. Καρ ovis Jonibus; unde Caria inſula, (Boch.) כרר *carr*, paſcuum; hence the Curragh of Kildare and many other ſheep walks in Ireland.

CAOR,

CAOR, a candle, a firebrand, &c. חרה *charah*, to burn; hence *caordach* or *ceardach*, a forge.

CAR, fiſh; *anpac-car*, a ſole, a flounder. See *Caire*.

CAR, a ſtone; Ar. خاره *khareh*.

CARBH, a plough, a chariot, a plank; Ch. כרב *carab*, arare; Ar. كرب *karab*, terram aratro verſam conſevit, كريب *kerib*, terra aratro verſa, ploughed land; hence the many diſtricts in Ireland named *Carbre* or *Carbury*; Per. عربه *arabé*, currus præſertim duarum rotarum, neque in India alii. *Gig. Caſt.* C ſervile, *Carbh*.

CARM, red, ſcarlet; *carmogal*, a round red lump or excreſcence, a carbuncle; Ch. כרום *kerum*, cæruleum; Heb. כרמיל *carmil*, ſcarlet, crimſon; Ar. قرمزي *kyrmyzé*. See *ogal*.

CARTHADAN, an erect ſtone pillar with inſcriptions, on theſe were written the Cycles, &c. Ar. تدوين *teduin*, inſcribing names in *public records*, *Khareh teduin*. See the Aſtronomy of the ancient Iriſh, Ouſeley's Oriental Collection, V. 1. 2. &c.

CARTOIT, proſtrate, devout; Ar. كرتح *karteh*, proſtravit.

CASACH, vernacular; *Du-chaſach*, the ſame; Sanſcrit, *Chaſha*, vernacular; hence Ir. *leabra duchaſach*, provincial dialect. See *du*.

CASHE', CAISHE MOR BREITHIR, the great dictionary of radical words, the etymologicon magnum, the title of an old Iriſh Gloſſary in my poſſeſſion; Sanſcrit, *Coſha*, a Lexicon; *Caſhi* is the name of a great univerſity of the Brahmins, on the ſide of the Ganges; *breithir*, the radix of a word, from Ch. באר *bar*, loqui, עטר *atar*, radix. See *briathair*.

CATHUGHA, CATHUA, ſin; *ſaor ſinn o cathua*, *a Thierna*, free us from ſin o Lord; *ni leigh ſin an cathua*, lead us not into ſin, has been ſubſtituted in the Lord's Prayer, for lead us not into temptation, inſtead of *cathughra*, the proper word; Ch. חטא *chata*, peccatum; Ar. خطا *kheta*, ſin; Hindooſt. *ghat*, *khat*, ſin; Ch. קטיגורא *kathigora*, temptatio.

CEACT, Encyclopedy, the circle of ſciences; Ar. كاقيه *kaket*. See *Etan*; Ch. חכים *chacim*, ſapiens, ſciens, peritus; Heb. *chacam*, plur. Ch. חוכמות *chocmot*.

CEACT, a leſſon, inſtruction; Chineſe, *yechim*, liber qui totam philoſophiam complectitur.

CEANNAM, I buy or ſell; *ceannaighe*, a merchant; *ceannag*, vulgo *canng*, *conng*, a forum; Ch. חנג *chanag*, forum, nundinæ; Heb. כנען *canaan*, a merchant; the N or nun is ſervile here, and this is agreed on in general, and Canaan may be from כנע *canah*, which cannot be diſputed; then it is a miſtake, though a common one, that a merchant was named from *Canaan*, the grandſon of Noah, and father of the Canaanites, becauſe the word ſignifies merchandizing, independent of them, (Bate); and this name was given to the Phœnicians, who were great traders, and were not deſcended of Canaan, but were Aire-Coti; Bochart quotes a paſſage much againſt his derivation, Job. 40. 25. where the lxx. have φοινικων, the Hebrew has Chananæi vel mercatores; the ſame in Proverbs; the word is alſo written with ק, as קן *ken*, a purchaſer, a price; Iriſh,

Iriſh, *cean*. *Ce mhetd a ceann?* what's the price? hence *diol cuán*, a ſhop, a houſe that ſells; Per. خان *khan*, a ſhop, a ſhop keeper, a market, an exchange, a caravanſera, an inn; Ar. دلال *dellal*, a ſeller, a buyer, an auctioneer.

CEANNAIDHE, a merchant; pl. *ceannaighthe*, hence *ceannaighe*, a forum, a place of traffic, the חנג *channag* of the Chaldæans, forum, mercatus, nundinæ—which the Rabbins have idly derived from חנג *channag*, tibia, fiſtula, forum, quòd in iis fiſtulis, tripudiis utantur, aut quòd ibi quaſi in choris homines diſcurrant & circumeant.

CEARA, a wanderer; Sanſcrit, *caré* and *caori*, a wandering pilgrim, (Sonnerat).

CEARD, CRIADH, cement; *criadh-ceangal*, united by cement; *criadh-aoil*, mortar, *i. e.* cement of lime; *ceard*, a tinker, a ſolderer; Per. خرد *kherd*, ſolder.

CEARDACH, CEARDCA, a ſhop.

CEARN, an altar; *Cearnach*, a ſacrificing prieſt, from *cearram*, to kill, to ſlaughter. Ch. חרם *charam*, internecioni vel excidio aut perditioni devovere: conſecrare, devotum vel ſacrum facere—BEAG-CEARNA, the harlot of the altar; Ar. بغي *baghé*, a harlot. We are told by Herodotus, that it was a law among the Babylonians, that all the women of the country ſhould, once in their lives, expoſe themſelves to the embraces of ſtrangers in the temple of Venus. Each ſat in a particular place, ſeparated from the other by a rope ſtretched between them, and durſt not move from her ſtation till ſome one threw a piece of gold into her lap, and made her retire with him. The handſome women were ſoon engaged, but the ugly ſometimes remained three years, without being ſolicited by any one. Strabo gives exactly the ſame account. The prophet Baruch, a much older writer than Herodotus, ſays, that the one were ſoon ſet at liberty, but that the others were obliged to remain ſitting, and were expoſed to ridicule, becauſe they had not been thought worthy of having their *girdle unlooſed*. The *Brahmins* adopted this cuſtom of the *Budhiſts*. The goddeſs *Bhagavadi*, ſpouſe of *Shiva*, was patroneſs of the harlots; her annual proceſſion, ſays P. Bartholomeo, was cloſed by a multitude, who ſung all kinds of indecent ſongs on the ſubject of generation. See *Carnach*, Introd. p. 18.

CEARRAI, maſter of his trade.

CEAS, ore, metal; *ceaſcar*, a goblet; *baiteas*, a water cup or goblet of iron or braſs. See *baiteach*.

CEASLA, iron ore; القساس *el Kuſas*, famous iron mines in Armenia, and with the prefix N, Ch. נחש *nechas*; Ar. نحاس *nuhus*, braſs, נחושתן *nechuſtan*, æneus, nomen ſerpentis ærei, quem diffregit Rex Chiſkia, 2 K. 18. 4.; Ir. *neigheas*, braſs. See p. xviii. Pref.

CEID, CEIT, a fair or market; *ceidlios*, a forum.—*Ceit-tlas*, a fair of ſmall cattle.—*Ceid ceis*, the wand of the market, the caduceus of Mercury, who preſided over commerce.

CEIL, all, every one; כל *cal*.

CEILE, a ſpouſe; כלא *cala*, a wife; Syr. *choula*, nuptiae; Ar. خليل *chalel*, conjux, uxor, maritus.

CEIM, a ſtep, a degree, a meaſure; Ch. קומה *kouma*, ſumitur pro paſſu, vel ulna.

CEOL, CEOLAN, a bell; Ægyp. *kel*.

CEOL,

CEOL muſick, melody; *ceol-airſeach*, ancient muſic, a harp; Ch. חלי *chali*, dulcis, חוליא *cholia*, dulcedo—Ir. *Meiſceolam*, to ſing harmoniouſly; Æth. *meiz*, Ch. מעז, ſuaviter de ſono citharæ—*meiz*, *maaz*, jucundum, ſuave.

CEUT, CEAT, a ſheep, a flock, hence *Aire-Coti*, ſhepherds, the old Iriſh; and *Aiteac Coti*, the old Coti, of whom we have treated at large in the Preface; Ar. قوط *kut*, a flock of ſheep, قواط *kawat*, a ſhepherd; hence *Æguſa*, which abounded in ſheep, is named *Catria* by Stephanus, that is, in Iriſh *Ceat rae*, ſheep plains; Ch. קוט *kout*, grex ovium.

CIOR, a hand, the agent, hence Gr. χειρ, *manus*. See *Cuir*.

CIS, CISE, a lie, romance, fable; *Ciſe Fion-Mac Cumhal*, the romance of Finn Mac Cule. See *Ciſire*.

CISIOL, CISHIOL, Satan, חואיאל *chaſel*, vel שם חואי *Shem Chaſai*, nomen angeli, qui cum ſocio ſuo ex cælo deturbatus. *Shem Chaſai*, et Uſiel, qui de cælo ceciderunt, verſabantur temporibus iſtis in terra, Gen, 6. 4. in Jonathane pro Hebræo Nephtalim, gigantes, tunc erant in terra—gigantes iſti fuerunt dicti Nephtalim, quaſi decidui, quòd e cælo eſſent dejecti in terram.—I believe the Ciſiol, of the Iriſh, is compounded of Cè, prince, and שאול *Shaol*, or *Saol*, ſepulchrum; Ch. & Syris idem eſt ſepulchrum et infernus; Ch. כה *Ce*; Per. كي *Ke* is a prince, a governor; and that *Caſiol* is an epithet of *Samon*, prince or judge of hell. See p. 443. Collect. Vol. III.

CISIRE, a romancer, a fable writer; Ar. قصه *kiſſè*, a hiſtory, tale, romance, fable, *apologue*; Per. قصه خوان *kiſſe khaun*, a teller of ſtories.

CIUR, a merchant; *ciura*, merchantable; Ch. כירה *cirih*, venditio, emptio, negotiatio; Per. كار *kar*, commerce; hence

CIURAM, I buy or ſell; *ciurta*, bought.

CLAIRSEACH, a harp—" if as warriors, the *Sacæ* invented arms and military dreſs, ſo as ſhepherds, at their leiſure, they were the authors of muſic and *muſical inſtruments*; the Σακαδιον of the Greeks derives its name from them," (D'Ancarville on the origin of Arts and Sciences of Greece)—and hence, probably, the Sacca-buche, or Sackbut of the old Spaniards, and the *Ceol-air-Seach*, the muſic of the Sacæ, whence *Clairſeach*, from חלי *cheli*, dulcis, whence the Iriſh *cheleir*, the ſinging or harmony of birds. See *Ceol*.—Quare vocarunt Chaldæi tibiam chelil? quia Cheli dulcis erat ſonus ejus—*Clairſeach*, a harp, is therefore the ſweet ſounding or harmonious inſtrument of the Sacæ.

COAMH, a body of people, a tribe; Ar. قوم *kawm*.

COICT, CIOCHT, children; Ar. and Per. كاك *kak*, a child, عقوق *akuk*, with child, pregnant, dans le langage des Circaſſiens, qui habitent le Caberda; *koukva* ſignifie fils, (De Sacy, Inſcript. de Perſepolis).

COIM-DE, COIMHDHE, God;—the Chaldæans often expreſſed God by קום *Kom*, and מקום *Mekom;* habent Rabbini hoc vocabulum inter nomina Dei, (Buxt.). The Arabs ſay, القيوم *al Keyum; Kéum*, Deus, *i. e.* ſempiternus—the eternal God. Ex. Ir. *go ró adhradſad*

maca Iſrael an Coimhdhe fri forchongra Helli an faidh—" ſo that the Iſraelites adored God through the perſuaſion of the prophet Heli." (Leab. breac.). According to ſome, ſays O'Brien, *Coimhdhe* ſignifies the Trinity, though he had tranſlated it before, the *ſtationary* lord of the ſoil, a landlord, a laird, a maſter.

COIRE, a caldron; *coire an Daghda*, the ſacred caldron uſed in the ſacrifices to Daghda, which the old Iriſh or Aire-Coti boaſt of having brought with them, to this country, together with his ſword. This is the *Daghda rath* of the Brahmins, in whoſe language *curray* ſignifies a caldron; the ceremony of its uſe will be ſeen from the following quotation of the religious ceremonies of the Seeks, a ſect of Brahmins at Patna. (As. Miſc. p. 370.) " The prayer was followed by a ſhort bleſſing from the old, and an invitation to the congregation to partake of a friendly feaſt. The book was then cloſed and reſtored to its place at the altar, and the people being ſeated as before, two men entered bearing a large iron caldron, called curray, juſt taken from the fire, and placed it in the centre of the hall upon a low ſtool." See the ſacrifice at Tarah, in my Collectanea, V. iii. p. 513. where the *coire* is repreſented from an ancient drawing.

CO'MH, ſtationary, fixed, perpetual; Ch. קום *koum*; *comhartha*, the fixed ſigns, the conſtellations, the ſigns of the Zodiac; Ch. אורת *aorth*, ſignum; Ir. *comh-naighim*, to dwell, to abide. See *Nagar*.

CRANN, a tree, a pole; Ch. חרן *chran* and תרן *tran*, malus, arbor.

CRANN-COMAR, the arbutus, the ſacred tree, literally the prieſts tree; Κομαρος *Komaros*, Theophraſto, quæ Latinis Arbutus.

——— Arbuta ſacræ
Deficerent ſylvæ. VIRG.

CRANNGAIL, lattices before the altar, *i. e.* the incloſure of the prieſt—גלה *galah*, *raſus*, ſic Judæi vocant ſacerdotes & ſacrificulos papiſticos, et latiús quoſvis verbi Dei & eccleſiæ miniſtros Chriſti, (Buxt.).

CRANNSAOR, a carpenter.

CRANN-TABHAIL, the ſtick of Tubal, a pole or ſpear armed with iron; whatever is of iron or iron mixed, is attributed to Tubal-cain, who firſt forged iron after the flood; hence, in Arabic, *Tubal*, iron armour.

CRANN PHIOSAN, ſome miſſive weapon, from the Ar. شني *ſhuné*, a javelin; פי *phi* or *f*, particula expletiva. See F.

CRAOBH, a branch, a relation, a branch of the ſame ſtock; *feiſre curba cuil*, prohibited copulation with kindred. *Curba cuil*, prohibited inceſt, (O'B.) Ch. קרב *karab*, propinquus; Syr. *kirib*; Ar. قرب *kurab*, propinquitas generis, فجور القرابه *fejur-'l' kurabeh*, inceſt. See *feis*.

CRAOS, the belly; כרס *cras*, venter.

CRAOSACH, a belly lover, a glutton.

CREAS, a ſhrine; קרז *karaz*, ſepulchrum; Ar. *kyriz*, dead.

CREAT, CCERAIT, GEARRAITE, a letter of the alphabet, from

CREATAM, to cut, carve, write; *ſcrit*, written; *creataras*, ſculpture. The firſt writing was on flat ſtones, ſlates, and tiles, ſcratched in with a ſharp inſtrument: ſome of theſe are now found in the ruins of Babylon; Ch. חרת *chrat*, ſculpere, exarare, incidere, literas inſculpſit.

CREUN,

CREUN, the body; Ar. قرين *kerin*, the body, the ſoul, ſelf; Ir. *cuirp*, the body, was introduced by the firſt miſſionaries.

CRIADH, cement, ſolder, viſcous clay; *criadh-aol*, mortar, *i. e.* lime cement; *ceard*, a ſolderer, a tinker; Ar. خرد *kherd*, black viſcous clay; Per. خرد *kherd*, ſolder.

CUIG, five, *i. e.* the circle; in moſt ancient languages, *five* and a *circle* are ſynonimous. I think, from the points of the five fingers forming a circle in reckoning, when the left hand is turned towards the eyes, to be counted with the right hand; חוג *choug*, a circle, the perfect number or figure. The Egyptians, ſays Diodorus, repreſented the world by the number five, being that of the elements, viz. earth, water, fire, ether, and attraction. The Indians and Iriſh had the ſame number. The analogy of the Greek word *pente* five, and *pan* all, *perfect*, is evident, ſays Plutarch: in Arabic a circle O, *i. e. khem*, is the numeral *five*, and from خم *khem*, a ring, a circle, خمس *khems*, *five*.

CUIG, a province, or as the Germans ſay, a circle, the circle of Swabia, &c. &c. See *paini*.

CUINGAOS, *i. e. Cuing-eag-aos*, the anniverſary of the merry making moon, the Pentecoſt, from Ch. חנג *chang*, chorea, tripudium; the word is pronounced *kingeeſh*; it was a pagan ſolemnity at the offering of new wheat, ſtill preſerved; I have ſeen a liquor made by the old Iriſh farmers, by the name of *kingeeſh*; it is a mixture of wheat and milk. The Hebrews offered the wheat harveſt at the Pentecoſt, (Calmet). Per. خنج *khanj*, chorea, ſong, dance; Ch. חנג *channag*, tripudiare. See *Caiſg*.

CUIR, an act; Per. كار *kar*.

CUIRAM, to do, to act; *cuir*, *cuird*, *ceard*, a doer, a tradeſman; *clochuir*, a maſon; Ch. קלא קרה *kla kora*. *Cuiram* is a verb of great extent in Iriſh as in Chaldee, as, *na cuire an nidh ſin ort*, let not this thing point to you, or diſpleaſe you; קרה *kara*, to point to.—*Cur ar cul*, cancel it, annul it, *i. e.* throw it behind you. (*Cur* is ſometimes joined to nouns, as from *all*, over, paſſing over, *allchur*, tranſpoſition; *alchur na bhfhocal*, tranſpoſition of words; Ar. حول *hawl*, paſſing by or over;) *crann-cur*, lot, the acting or doing with ſticks.—*Cuiram mo leabha ar ſnamh*, I make my bed to ſwim.—*Cuirm failte*, to welcome.—*Cuiram ſalán*, the ſame.—*Cuiram ar tuaraſdal*, I hire.—*Cuir ort do breacain*, put on your plaid.—*Cuir amach do bhróga*, put off your ſhoes; Ar. كردن *kirdun*, to do; كار *kar*, an agent; كار *kar*, a trade; חרד *chard*, occupatus fuit in re aliqua; كرتار *kertar*, linguâ Indicâ eſt factor, (Hyde). Ar. كردار *kirdar*, a trade; hence *ceard*, *ceird*, *ciurd*, a mechanic; *ceardac*, a ſhop.

CUIREAT, CIREAT, an archer, hence it is a name in Iriſh for the knave of the pack of cards, ſignifying the king's archer. When our Aire-Coti ſettled in Crete, they were renowned as expert in ſhooting the bow.

> Creta vetus populis, Gnoſſaſque agitare pharetras
> Docta, nec Eois pejor Gortyna ſagittis. (Lucan.)
>
> Attica Creteâ ſternebat rura ſagittâ.

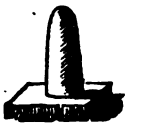
When the Aire-Coti poſſeſſed Bethſan or Scythopolis, they were named כרתי *Cerethi*, in ſcripture, and it is remarkable, that the Chaldæan interpreters often put a ſynonimous word ſignifying *archers*, viz. קשרתיא *keſeti* for *cerethi* —itaque apud Phœnices כרתי *Creti* dicebatur *ſagittarius* è Palæſtina, (Bochart).

CUIRE, an invitation; *luchd cuire*, gueſts; Ch. כרה *carah*, invitum urſit, קרוא כופה *karua le cupha*, invitatus ad nuptias, כרוא *carua*, invitatus.

CUIRM, ale, wine, beer; Phœn. כורם *curum*, vinum; Ch. כרים *curim*, vinea.

CUITE, CUITHE, a trench, a canal; Nimrod gigas is eſſet, qui effodit aliquot fluvios in Al-Irac, quos deduxit ex Euphrate, et dicitur ejuſmodi eſſe flumen Cutha in via Cuphæ, (Ahmed).

CUPAR, conception; *Cupar dea*, the goddeſs of conception, Venus; hence in the Etruſcan *Cupra*, and in Italian *Cupringa* and *Ciprigna*, Venus; and hence the Latin *Cypris*, *Cypria*, *Cyprogenia*, not becauſe ſhe was worſhipped in the iſland of Cyprus, but from *Cupar*. So ſhe was called in pagan Iriſh *Colbha dea*, the goddeſs of love; hence there was a temple at Rome dedicated to *Venus Calva*, which the poets have moſt ridiculouſly explained to have taken its name from ropes for engines made of womens hair, when the Gauls poſſeſſed that city. The image of Venus in Cyprus, ſays Tacitus, was from the bottom to the top, of an orbicular figure, a little broad beneath, the circumference was ſmall and leſſening towards the top, like a ſugar loaf, the reaſon unknown. This is the Lingam or Phallus, the organ of generation, of the pagan Iriſh and of the Indians; many of them ſtill exiſt in Ireland, one in particular in *Inis Muidhr*, an iſland on the coaſt of Sligo. The *Madeo* of the Brahmins, and the *Mudros* of the Greeks, are all of the ſame derivation.



See the Plate, end of Introduction.

CUREAILTE, a meeting of the States; (Brehon Laws); Ar. توريلتاي *Kourilte*, a parliament. Richardſon ſays it is a word of Tartar origin; Caſtellus gives it as a Perſian word, تورلتان *kouraltan*, magnus conventus.

D, The

D.

D D

D, The fourth letter of the alphabet, as the Chaldee ד daleth. It ſtands for four; the Iriſh character is ᚇ, ſimilar to the Arabic د dal, which is the eighth of the Arabic, and the tenth of the Perſian, yet in arithmetic denotes 4, and the fourth day of the week, or Wedneſday, and the planet Mercury (or Budh) in the ephemerides.

The Perſians pronounce the Arabic D and DS as Z, as Per. ذکر *Zikr*, Ar. *Dſikr*, Per. ضرب *Zurb*, Ar. *Durb*, Per. ظرافت *Zurafat*, Ar. *Dhurafut*. The Iriſh often change the ſame letters alternately, generally turning ض into D. The Iriſh having no letter in their preſent alphabet, (which is certainly modern) to expreſs the י *jod* of the Hebrews, always write *d* pointed or Dh for it, as יה *yah*, God; *Dhia* in Iriſh: *O* ᚇ *e O Dhé, O Yeh*, O God; ſo جعل *jaal*, a beetle in Arabic, is *daol* in Iriſh. The ᚇ or ᚇ, (dh) of the modern Iriſh was evidently, in the ancient alphabet, the י *yod* of the Chaldæans, or ي *ya* of the Arabs. It reſembles both, and being like the ᚇ (D of the moderns) or د *dal* of the Arabs, it has been repreſented in Roman characters by Dh, or D with the adjunct H, ſignifying *hiatus;* Ex. Gr. *dheanadh* pronounced *yanoo*, to do; *eadhann* pronounced *e-yann*, ſignifying, *id eſt*, viz. to wit, that is to ſay; Ar. يعني *yani*.

Many inſtances may be produced of the Iriſh having loſt an alphabet, that reſembled the Chaldee and Arabic, as 7 or ו, which ſtands for *and*, is plainly the ו *vau* of the Hebrews and Chaldæans ſignifying *and*, like the و of the Arabs, which in conſtruction is pronounced *U* and *Au*, ſignifying *and*, *as*, *like*, *yet*, &c. to which is added in Iriſh the monoſyllable *gus*, ſignifying ſeriouſly; Ar. ز *kezz*,—we ſay in narrative in Engliſh, *and ſeriouſly*,—و particula inſeparabilis, *et*, *atque*, i. q. او *Au*, (Gol.).

D after N, ſtands for *dageſh* or double, as, *Find*, read *Finn*, &c. *Dages*, or *doges*, ſignifies no more than to double, and is, I believe, the true meaning of the Chaldæan דגש *dageſh*, the name of the point for doubling the letter. *De etymologia ejus nihil certi habetur*, (Buxt.).

Dages in Iriſh orthography, in the Roman letter is written Dh, and has been ſuppoſed by O'Brien and other modern Lexiconiſts to be, what they call an adventitious letter, but in the original it is marked, as in the Chaldee, thus, ᚇ. &c.

The ancient Iriſh muſt have had a character with the power of the Arabic ه *he*, and like it in figure, which the moderns imitated with D pointed or Dh in Roman letters; this is now uſed in the middle of words, and pronounced as ه *he* Ar. or ה *he* Chaldee; Ex. Gr. *Codhan*, read, *Cohan*, a Lord; *Codhanac*, *Cohnac*, lordly; Ch. and Heb. *Cohen*, præſes, præfectus, ſacerdos, præſes dicitur, tam de officio politico, quam eccleſiaſtico; Ar. کاهن *kahan*, *kuhun*; O. Per. کهن *kuhun*, a chief, an elder, a prieſt. *Cohen*, in Hebrew, is applied to the prieſthood,

prieſthood, as a verb and noun, but not confined to it, being the *miniſter of the King*, as well as of God, (Bate). See *Ab.*

D and T are commutable as in the Chaldee, Hebrew, and Arabic, as دابر *dabir*, تبع *tabi*, a follower, &c.

DA, his, her, it, the, of, to; Ch. דא *da*, hæc, hoc, iſta, iſtud; it is a ſign of the genitive caſe both in Chaldee and in Iriſh, as *Tuatha da Dadan*, the Haruſpices (θυαι) of Dedan, the Chaldæan colony, with whom the Aire-Coti mixed.

DA, learned; *cealda*, aſtronomers, aſtrologers, *i. e.* learned in the heavens; דעה *daa*, ſcientia, ידע *yada*, ſcire; probably this gave name to the Chaldæans, who were the firſt aſtronomers.

DABHNA, DAMHNA, the matter out of which any thing is or may be made; *righ damhna*, a king elect; دب *dabon*, ſtatus, conſtitutio, etiam innata rei & ratio ac vita, conſuetudo ac mos agendi.

DABIR, a word; *dubh-ceiſt*, an inſcription, ſuperſcription; *dubhart*, he ſaid. Dixit Rabba quomodo Perſæ appellant Sephar liber, דביר *dabir*, hinc urbs Debir Jud. 1. 11. *deſtir* pro quo legerunt *defir*, دبير *debir*, ſcriba, quâ interpres Pentateuchi Perſicus pro ספר *ſuphar*, &c. (Reland.) See *Seifir*, a librarian.

DACH, good; Ar. اذخ *adukh.*

DAE, DAEDAE, learned, very learned; may not this be the Phœnician name of Hercules, the Soóm of Egypt? See Preface, p. lviii. *Soim*, in Ir. ſignifies knowledge. Euſebius in Chron. L. 1. p. 26. ſays, the Phœnicians, Cappadocians, and Ilienſes, called Hercules, Διωδαν *Diodan*, a name Bochart is much miſtaken in, deriving it from a word ſignifying *love*; the names of Hercules are reſolved by words ſignifying *learned*, and by a ſimilar word, ſignifying a trader or protector.

DAIL, poor, miſerable; דל *dal*, and doubled according to Oriental cuſtom, דל דל *dal dal*, miſerrimum eſſe.

DAILEAMH, a King's purveyor; Ch. דיילא *dailla*, miniſter.

DAILLE, night, nocturnal; לילה *lillah*, nox.

DAL, DAIL, a tribe, a relation, a branch of the *atar* or root. See *craobh*. Hindooſtanee, *dalee*, *dal*, a branch; Ar. دلا *dala*, appropinquavit, valde quidem propinquus fuit; Heb. דליות *dalit*, propago, a ſlip, a ſhoot, a race, ſtock, offspring, breed; Ch. דיילא *daila*, famulus; Syr. *dilta*, progenies, hence

DAL, a tribe of people, together with the region and *religion* belonging to ſuch tribe, (O'Brien). See *Scandala*, an exiled tribe.

DALLAN CLOICHE, the Dallan ſtone, an obeliſk with Ogham inſcriptions. (O'Brien). On theſe obeliſks were marked the cycles and periods; the inſcriptions are ſo worn by time, they are not legible; Ch. דול *doul*; Ar. دول *dowlan*, a period, cycle. They are alſo called *Gallan cloiche*, (Smith's Hiſt. of Co. Cork), from Ch. גלה *gola*, a cycle; *gal-galim*, the ſeven ſpheres of the planets. *Gail* and *Gull*, ſays A. B. Cormac, were obeliſks erected by the firſt coloniſts, that came to Ireland. (See the Aſtronomy of the ancient Iriſh in the Oriental Collection of Sir Wm. Ouſeley, V. 1. & 2.

DAMH,

DAMH, blood; *daimh*, conſanguinity; Ch. דמא *dama*, ſanguis; Ar. دم *dum*, *demm*; Punicé *Edom*, (Boch.). Ar. دامي *dami*, bloody.

DAMH, TAMH, death, the angel of death; Ch. דומה *Duma*, nomen angeli præfecti mortuis, et moribundis, quos nominatim compellat horâ extremâ—à דום *doum*, ſilere, quaſi præfectus ſilentii, (Buxt.).

DAMH, learning; *damh-pupa*, a ſchoolmaſter; *damhtha*, a ſtudent; *damhainſi*, acuteneſs, depth of erudition. *Cred achd efeacht do Ceſar acht a moladh na ndamh ſgriobhe an caeghaiſidh treanmur bhorrus gach trath?* What but the praiſes of learned writers gave conſequence to Cæſar; the ocean becomes great by ſmall ſtreams? hence, *damh*, an ox, ſynonimous to *ollamh* or *allamh*, like the Hebrew אלוף *aluph*, bos, propriè *docilis* et ad aratrum *edoctus*.

DAMHOIDE, a ſchoolmaſter; Ar. هاد *had*, præceptor, director. See *Oide*. Ar. and Perſ. دماغ *demagh*, the brain; Ar. دمرغ *damerigh*, fooliſh; Ch. דעה ſcientia et מדוע *medouh*. Quare? Quam ob rem? ex מה *mah*, et דוע *doub*—q. d. quæ ſcientia aut ratio eſt, דעהמה *dahma*—the Rabbies ſeem to have been puzzled about this word as much as I have been; *damh* and *dana*, are certainly from the root *da*.

DAN, a poem.

DANA, learning; *fear dana*, a learned man, a poet; Ar. دانا *dana*, learned, دوني *divane*, a perfect poet; Per. دانه *dané*, ſcience. See *dun*.

DAON, DIN, to aſcend, and with the prefix M, *Maiddin*, Aurora, morning; Ch. דנה *dena*, oriri, illuceſcere, et apparere, מדנה *medina*, oriens, ortus ſolis; Syr. *dana*, lux, oriens, *madina*, oriens. See *Din*.

DAR, DARAS, DORAS, a houſe, a dwelling; *daraneamh*, the abode of felicity, paradiſe; Ch. & Ph. דר *dar*, domus; Heb. דר *dar*, paries, lapis; Ar. دار *dar*, a houſe, an abode; دار نعيم *dara naem*, paradiſe, *i. e.* the abode of felicity.

DAR, an oak; *darcan*, an acorn; *daire*, a grove; Ch. דיר *dir*, ſylva, מדירה *medira*, ſaltus, nemus; hence the Madeira iſlands, ſo called by the Phœnicians, on the firſt diſcovery; Per. درخ *direkh*, woody. The oak was ſacred to Jupiter; nulla ſacra ſine eâ fronde conficiunt, (Plin.). Homer obſerves, that in the times of public calamity they conſulted the miraculous oak of Jupiter at Dodona; hence the Romans gave to Jupiter the ſurname of Querquetulanus; the oaks were called Jovis Arbores. Wooden, Voden, or Vodan (ſays Bacon Tacon), worſhipped by the Germans and Saxons, as one of their chief deities, was no more than Jupiter Querquetulanus, *i. e. wood, foreſt—Vod, Voden*, ont la même ſignification dans la langue Irlandoiſe, (B. Tacon, Orig. Celt. Bugeſiennes). Where did this wiſe etymologiſt find theſe Iriſh words? *Feadh*, timber, could never be pronounced *Vod* or *Voden*.

DARGAL, Per. درغاله *derghalé*, narrow paſſes through mountains; hence the celebrated Dargal in the county of Wicklow, a narrow paſs viſited for its beauty.

DARN, a ſchool; Ar. درا *dara*, docuit.

DEAGH, DEACH, good, fit, proper, pure, is a prefix, as *deagh-aſgar*, a chronicler, recorder,

recorder, &c. Ch. דכא *deca*; Ar. اذخ *adukh*, good, pure, fit.

DEARBH, known, certain, ſure; as *dearbh-phiuthar*, a known or certain ſiſter; Per. دریاب *deriab*, known, knowing.

DEID, love, deſire, a longing, a friend, a protector; hence Hercules was named Dioda and Mileſs. Didus priſcum nomen fuit Eliſſa אלאשה *i. e.* divina virago, vel *virago* ſimpliciter, ſi Arabicus articulus, *al* vel *el*, fuit apud Pœnos in uſu. Dido, inquit Servius, *i. e.* Virago, appellata eſt—plus in iis eſt rationis, qui Didûs nomen volunt ab *amore* factum, ut Hebræa David, Dodo, Dodai, &c. et Phœnicium דיודא Dioda; Euſebius in Chron. L. 1. p. 26. Herculem quidam dicunt Diodan Διωδαν cognomine tum in Phœnice clarum fuiſſe, ut hodieque a Cappadocibus & Ilienſibus appellatur. Quod Herculi ſuo cognomen puto indidiſſe Phœnices, quia invocabatur à *procis*, & ex illius numine pendere putabatur felix ſucceſſus in *amoribus*, (Bochart)—hence, I believe, the true name of *Mileſius*, the leader of the colony of the Aire-Coti from Spain to Ireland, *i. e.* ملز *Milaz*, the protector, is ſynonimous to Dido.

DIDEAN, a ſanctuary, protection, defence, a fort.

DILE, love, the heart; Ar. دل *dil*, the heart; دل *dal*, luſit, deliciatus fuit, quod eſt amantium (Gol.). *dellet*, amorous.

DIN, DAON, (*Deen*), to illuſtrate, to make appear; *daonchon*, *dinchon*, the moral of a fable, *i. e.* the illuſtration of the ſenſe; *Din-Sheanchas*, the manifeſtation or illuſtration of antiquity, the title of an old MS. of the hiſtory and antiquities of Ireland; hence

Dine, i. e. *Taiſbuineah*, i. e. *Foillſeacha an Tighearna*, Epiphany, the manifeſtation of our Lord, named alſo *Ceann Achra*, the ſtar of the journey; *Achra chinn da la deug*, the journey of twelve days; Ar. دنح *dinh*, Feſtum Chriſtianorum, quod Epiphaniæ dicitur, à Chald. דנה *ednah*, oriri, illuceſcere, & apparere, (Gol. Ca. Gi.). See *Daon*.

DRAOI, a wiſe man; Ar. دارا *dara*, ſcivit, docuit; Per. داي *dari*, ſcivit, دارو *daru*, ſapiens.

DRAOITH, ſcience, knowledge; Ar. درایة *dariet*, ſcientia; Per. دارو *daru*, ſapiens, & ſacerdos (Hyde), دارو *daru*, a good man, دارا *dara*, Darius, the Darii Kings of Perſia, a ſovereign. *Dairi*, a common name in Ireland; *Draoi*, ſignifies a wiſe man, a conjurer, a necromancer, but has nothing to ſay to the Gaulic and Celtic Druid. The Draoi were never in holy orders in Ireland, which marks the difference between the Magogians and the Gomerites. See the orders of prieſthood with the pagan Iriſh in my Vindication—"In the days of Herod the King, there came "(Draoith) wiſe men, from the Eaſt to Jeru-"ſalem," Matthew 2. 1. Ir. Teſt. theſe were not prieſts, they were ſhepherds aud aſtronomers. Biſhop Bedel in his preface to the New Teſtament, in Iriſh, tells us, that he had cauſed the ſame to be tranſlated in the true *Ogham* or myſterious meaning of each word. So far was Mr. Pinkerton right in aſſerting there never was a Druid in Ireland. The Druids of Gaul practiſed divination as our Draoi did. Cicero, L. 1. tells us, he was acquainted with one named Divitiacus Æduus, and converſed with him; that

that he profeſſed the knowledge of nature's ſecrets, called by the Greeks *Phyſiology*, and foretold things to come, partly by auguries and partly by *conjecture*. But in Ireland the Draoi had not the adminiſtration of things divine, they did not provide for the public and private ſacrifices, nor were they the expoſitors of what concerned religion, nor the arbiters of all differences that happened, whether public or private, as Cæſar deſcribes thoſe of Gaul and Britain to have been; the Draoi were rather contemned in Ireland, nor can I find the word mentioned in all the Brehon Laws I have peruſed.

It is worthy of obſervation, that this word *Draoi*, was introduced into the North, probably with the worſhip of Budh, by the intercourſe of our Aire-Coti, in commerce with the northern Goths, under the name of *Diar*, who were the ſoothſayers of Odin. We ſhall quote the paſſage at length from Ihre. "*Diar*, ita vocabantur duodecim *Odini* comites, ſacrorum præſides, et conſiliorum ejus arcanorum participes. De illis *Sturleſonius*, T. 1. p. 2. in Aſgardia mos obtinuit, ut duodecim præfecti, ceteris eminentiores, *Diar* ſeu *Drottnar* dicti, hoc eſt, principes ſeu domini, curam gererent ſacrorum & populo jus dicerent. Hiſce omnes & ſinguli honorem plane ſingularem, et officia inſuper debita præſtare tenebantur. Narratur ibi etiam, p. 7 & 8. illos primos in orbe Hyperboreo ut poëſeos ita & *incantationum* fuiſſe auctores, & exinde *lioda ſmider*, hoc eſt verſifices, atque *galdra ſmider*, ſeu *incantatores* appellatos fuiſſe. In fata conceſſere omnes hi regnante *Niordo*, mortuique in Deorum numerum relati divino cultu honorabantur. Quod ad nominis rationem attinet, credo, *diar* proprie ſacerdotes denotaſſe, aut, ut verius dicam, *Deos*. Obſervatum quippe a nobis antea eſt in v. *As*. pl. *Aſar* (See Aoſar), ſacerdotes Gothorum commune cum diis ſuis nomen habuiſſe, amboſque Θεους appellatos fuiſſe, auctore *Strabone*. Nemo vero ignorat, Δια Gr. Jovem vel *Deum* appellari, unde Διος divus, & apud Heſychium ενδοξος, αγαθος, clarus, bonus. Stiernhielmus vero in Gloſſ. Ulph. p. 76. *diar* derivat ab Eſton. *die* ſeu *thie*, pater, *diar*, patres, unde Ital. *zio*, Hiſp. *tio*, patruus. Facere autem non poſſum, quin hac occaſione addam elegantem ejuſdem viri ingenioſiſſimi conjecturam, qui, dum apud *Jornandem* de Rebus Geticis dicitur, fuiſſe in hac gente ſacerdotes, qui *Pii* appellarentur, inſcitia linguæ hoc factum credit, Præſulemque hunc, dum *þiar* ſcriptum invenit, ſimilitudine literarum þ & P (th & P) deceptum fuiſſe, inque animum induxiſſe, illos *pios* appellatos fuiſſe. Addit huic obſervationi alteram, ad illuſtrationem capitis ſequentis, ubi Dicenæus dicitur ſacerdotibus nomen *Pileatorum* addidiſſe, quod ex ſimili linguæ ignorantia profectum credit. *Scriptum ſcilicet invenerat Hattar, quo ſignificari putavit pileos, & inde pileatos (eſt nomen Goth. hatt* pileus) *neſcius, hatte idem eſſe, quod atta pater, hattar*, patres. Ut vero ad noſtrum *diar* revertar, notari meretur, Odinum duodecim conſiliarios æque ſibi adſciviſſe, ac totidem Jovi a conſiliis fuiſſe credidit fabuloſa antiquitas. Seneca Nat. Quæſt. l. 2. c. 41. *ſecundam manubiam vel fulmen mittit quidem Jupiter, ſed ex conſilii ſententia: duodecim*

enim Deos advocat. (Gloſs. Suio-Gothicum auct. J. Ihre.) Here we ſee that *Diar*, *Hattar*, and *Aoſar*, were foreign words, not underſtood, introduced into the mythology of the Goths, which the moſt learned of their authors cannot explain: of the *Draoi* of Odin, they made Gods—the reader is referred to the words *atar* and *aoſar*, from whence it appears clear to me, theſe words were conveyed by our Aire-Coti, to the Goths, by their traffic and commerce; that twelve of the Hibernian Draoi might aſſume the character of divines, and go as miſſionaries to thoſe parts, and endeavour to introduce the worſhip of Budh is not improbable, and at their death were worſhipped as Gods.

Hattar, is derived from the Iriſh *athar*, origin, father, and was applied by the Goths to the prieſts, as we do now to Monks and Friars; that it ſignified the ſame with the ancient Perſians, is evident from the learned Orientaliſt, Sir Wm. Ouſeley. In a late publication on the Gem of Khoſru, he ſays of the inſcription, " from the want of proper Zend and Pehlavi vocabularies, I have it not in my power to explain the remaining letters of the inſcription, although they appear ſufficiently diſtinct and well formed;—among them, however, I can perceive אתרו *Atra* or *Atour*, a perſon belonging to the ſacerdotal orders.—(Obſ. on Medals and Gems bearing inſcr. in the Pehlavi).—*Athreoued*, en Pehlvi, *aſſornè haumenad.* Les Docteurs Parſes traduiſent le premier mot par *eebodat konendegan*, c'eſt-a-dire, ſerviteurs d'Ormuſd—(Anquetil du Perron, Zendaveſta, V. 1. p. 2. & p. 115. 280. &c.)

DRAOI-NEACHAS, the enchantment of the Draoi or wiſemen; Ch. נחש *Nachas*, enchantment; the Arabs have a ſpecies of necromancy by this name, انكاس *anakas*, figura hæc ⁝⁝ vel ⁝⁝ in arena efformata, et المنكوس *al-minacas*, figura hæc ☰ in ſortilege arte, quam אל־רמל *al-ramil*, vocant, (Gig. Caſt.).

DREACH, MEIRDREACH, a whore; Ar. دریاق *dareak*, actus venereus; Ar. در *dara*, libidinoſa fuit, appetens maris congreſſum, capra, vacca, &c. hence Ir. *dart*, a cow wanting the bull, to bull a cow; *dairih*, rutting.

DRES, talk, news; Ch. דרש *deras*, diſcurſus de re varius.

DRES, rehearſal, inſtruction, דרש expoſitio allegorica, inquiſitio, & explicatio myſtica, מדרש *medaras*, ſermo, prædicatio, ſenſus myſticus, ſchola; Ar. درس *ders*, reading a lecture, a leſſon; Per. درس *ders*, inſtruction—hence Edris, a name given to Enoch by Orientaliſts, qui primus dicitur literas et cæli cognoviſſe ſchemata, (Hottinger Smeg. Orient. p. 239.). *Dyris*, a name given to Atlas, the inventor of the Sphere in the Grecian mythology; Ar. ادريس *Idris*, Enoch, from *ders*, meditation, ſtudy. (Rich.). The Eaſtern Chriſtians ſay, that *Idris* is the ſame with Hermes, the Mercury, the Triſmegiſtus, of the Egyptians.

DROM, DRUM, DRUIM, high, the ridge of a mountain, the Sun at its meridian or higheſt part, hence the South.—*Dromain*, the back of an animal.—*Dromdara*, two backs, *i. e.* dromedary.—*Dromchladh*, the ſummit of a beehive; Ch. דרום *darum*, altus, auſter,

auſter, meridies, ſic dicta quaſi habitatio alta, quod Sol in iſta plaga altius incedat. חלרא *chalta*, alveus apum.

DRUD, DRUG, an incloſure, a place of ſafety; Sanſcrit, *drug*, a fort.

DRUIS, luſt; *druis-lann*, a bawdy-houſe. See *abu-druis*, at *ab*.

DUAN, a ſenate; *duan-art*, a ſenator; *duan-gaois* or *caois*, policy, the art of government as regulated by the ſenate; Ar. ديوان *diwan*, a ſenate, كياست *keaſut*, *geaſut*, policy. See *Geis*.

DUAS, a hand; *mo geanamh imn' duas ro boi*, my ſword was in my hand; Ar. دست *doſt*, the hand.

DUAS, the original inhabitants, place of the birth of a family; Ar. دابش *dais*, origines, radices.

DUBHARM, to ſpeak; דבר *dábar*, he ſpoke.

DUBHAIRT, an oracle; Ch. דביר *debir*, the holy of holies, the loquutorium, that part of the temple, from whence Jehova ſpoke, thence called the holy of holies.

DUBH-KEIT, (ceit) a motto, ſuperſcription, writing; Ch. דפתרא *diphtra*, tabulæ manuales mercatorum; Ar. and Per. دبير *dubir*, ſcriba, notarius: خط *khata*, ſcripſit. *Khut*, litera, دبستان *dubiſtan*, a writing ſchool.

DUCAS, one's native property of land; Ar. دقع *duka*, inhæſit terra, à دقاع *dukaa*,

DUIL, DAIL, a water bucket, a water-pot, the ſign Aquarius; *dail uiſce*, to draw up water; Ch. דלי *deli*, urna, ſitula, à דלא *dala* haurire; Ch. דלי *deli*, aquarius; Ar. دلله *duhla*, ſiturna, دلو *dulu*, aquarius. Hence Ir. *dile*, a deluge, the flood; *Dile-Ruad*, the flood of Noah. See *Ruad*.

DUN, DION, DAIN, ſignify writing or rather publications in writing, as *daingean*, a contract of marriage. See *Gean*. *Dun-foil-ſighthe*, a manifeſto, (*foilſighim* to expoſe); *deinte*, legible; *diun-comhla*, an aid-de-camp, (that writes orders), *comhalam*, to diſcharge a duty; Ar. دين *dein*, ſignum, decretum, دون *duwan*, mandatum, دون *dun*, ſcripſit in tabulis publicis, دان *dana*, collegit in unum librum ſeu ſyntagma poemata: ſcripſit in albo, (nomina) vel in publicas tabulas retulit. See *dan*, a poem.—*Danoide*, a writing-maſter, a ſchool-maſter.

DUNN, a doctor, a teacher, *i. q. Olamh*; Ch. דן *dun*, per totam ſcripturam, דן *dun*, ſignificat publicum officium in eccleſia, ſeu prædicationem, qua arguimur, reprehendimur, &c.

DUS, a ſhield, a fort, protection; *dus-ait*, a place of ſafety; Ch. דז *diz*, ſcutum.

DUTHAN, mother countries; Ar. اوطان *awtan*.

E.

E A D

EABAN, clay, mud, from *ban* white, from לבן *laban*, albeſcere, whence לבן *libn*, a brick, a tile, which I take to be compoſed of the old Iriſh *laib*, clay, a brick, and *ban*, white, for ל in לבן *laban*, is the prefixed ſervile *le*, ſignifying *to*, to whiten or make white. See *ban* and letter *L*.

EAC, caſtrated; *bois'l'each*, an ox, whence *eac*, a gelding, a horſe; Ch. עקר *akar*, ſpado, eunuchus; Ar. خايه *khaeyh*, caſtrated; اختة *akhteh*, a gelding, old Perſ. *euacae*, a horſe, (Reland, Ammianus); Perſ. *ek*, a horſe; *madeac*, a led horſe, and *yedek*. (See *mad. ed.*) يعوق *yauk*, a Perſian idol in the form of a horſe (Hyde); *Yek ſewar*, a knight, a horſeman; Ar. اخيال *akhiyal*, cavalry (See *al*); اخليج *akhlij*, a ſwift horſe; (Ir. *eacluach*), hence *Eactor*, Hector. See *tor*; Ch. עוג *aug*, equus.

EAC-COIMLIONGA, a dromedary, a beaſt for the bridle; Per. لنجا *linja*, a bridle.

EACHD, hiſtory; *eachdaire*, an hiſtorian; Ar. خكايت *huket*, اخبار *akhbar*, hiſtories, annals.

EAD, invention; *eadairmeas*, the art of invention, (Shaw) Ar. ايجاد *aeiad* or *ijod*, invention, ارماس *airmeas*, rei cujuſque principium, *i. e.* Hermes, from اروم *arum*, radix, origo.

EADH, time; *gan eadhan*, without loſs of time; *eadh*, *feadh*, a ſpace of time; *eadh aoin bliadhna*, the ſpace of one year; Ch. עדה *eda*, tranſire, עדן *idan*, tempus; hence *eadartha*, afternoon, *i. e.* the ſign (on the dial) is paſt. See *artha*.

E A R

EADHANN, pronounced *e-yana*, id eſt, viz. that is to ſay, Ar. يعني *yané*. See letrer D.

EAG, the moon. The Brahmins have a Lunar feaſt, named Egaſhi.

EAG, death, that is, the country of the moon. The Brahmins teach, that thoſe, who practiſe good works, will die when the ſun is advancing to the South, and the moon in her ſecond quarter—after their death they go to the country of the moon, where they will be happy according to their merit, (Sonnerat. Voy. p. 269.); and hence may ariſe that great veneration the Iriſh peaſantry have at this day for the moon—*may you leave me ſafe as you find me*, is a common ejaculation at the ſight of the new moon. In the Biſcayan *Equia* is tranſlated the Sun, by Lemeri—whence ἑκατος *Apollo*, and his ſiſter *Hecate* was the moon.

EAGAN, meditation.

EAGNAIDHE, a philoſopher; הגה *hega*, meditation.

EAGNAISI, the God of ſciences, the Goneſa of the Brahmins. See *Ceact* and *Etan*.

EAL, an army; Ch. היל *hail*.

EARC, the Sun; Ar. ارک *Erk*, the Sun; Ch. חרך *hark*, ardere; Sanſcrit, *Arc*, the Sun. Nimrod built a city, named *Erak*, which was probably called after the Sun. Budh was called *Earchaine*, which, I think, ſignified, deſcended

ſcended from the Sun, ſon of the Sun; in Iriſh *Earc-cine.*

EARGALAN, (*i. e.* full of *earga*) a noiſy fellow, roaring, bellowing like an ox, a bagpiper; Ch. עריגה *ariga*, glocitare, mugire.

EARLAM, a holy perſon, a ſaint; *am*, a man, perſon; Ar. ارلة *arlat*, ſtudium divini cultus, devotio, (Gol.). *Erluk kan*, a ſaint, (Kalmuc.) Ar. لام *lam*, dignus fuit Evangelista, حرار *hurar*, nobilis, (Gol.).

EARMAIL, a widow, a widow's dowry, (Brehon Laws); Ar. عرمل *armal*, a widower. *Armalet*, fœmina quæ virum amiſit, (Schult. Hariri.)

EARRAS, houſehold goods, wares, merchandize; Ar. عرض *araz*, *erz.*

EAS, medicine. See *Leigheas.* Ch. אסי *aſi*, medicus; Ar. اس *aas.*

EASAR-LAGACHT, and *Aſarlagacht*, incantation by herbs; Ch. הציר *hatſir* and אסר *aſar*, *herba*, להטי *lehati*, incantatio, לכד *lecad*, ſortitio.

EASB, nobility, dignity; *eaſbóg*, a biſhop, the ſupreme *og*, or *yogee*, of the Brahmins; Ar. خسب *haſb*, noble. See *Og.*

EASCOB, EASCOP, a biſhop; Æth. *yſkuph*; Ar. اسقف *uſkuf*, and اسقوب *aſkub.*

EATAL, ſport, paſtime, pleaſure; הרטל *hatal*, ludificavit, deluſit; hence *Altellanæ*, the Mimi, or Comedies mentioned by Cicero and Livy, not from the city of Atella, as is ſuppoſed, but the name of the city from *hatal.*

ED, or ID, to handle, to feel, to poſſeſs, and whatever is done by the hand, as *iod*, a caſt, a throw, and with the prefix M, *mad*, and with T, *tiod*, a caſt; *tiodal*, a caſt of ſtones, a monument of the dead, raiſed by the caſting of ſtones, or for a victory; *iod*, a caſt of a dart, became a meaſure of land, (See my tranſlation of the Brehon Laws), hence the Engliſh, a *hide* of land; Ch. ידע *yada*, to feel, ידה *yadah*, to caſt, יד *yod*, the hand; Ar. يد *ed*, a hand, hence

EDEL, prayers, *i. e.* hands lifted up (to the Sun). To give the hand to the Lord, 2d Chron. 30. 8.—kneeling down and holding up the hands in prayer, is the giving the hand to God. (Bates).

EDHAN, EIDHAN, ivy, that is the five fingered leaf, and hence יד *yod*, the palm tree, whoſe leaves are united in fives, the palmetto of the Spaniards.

EIGNI, forced; it alſo ſignifies a forced word or expreſſion; Ar. اكنا *ikna*, expreſſing any thing by a word, which has actually another meaning, alluſion, metonymy.

EILE, maſter of a houſe, his domeſtics, landed property, family, cattle, and all belonging to him, as *Eile O'Carrol*, *Eile O'Hagurty*, &c. Ar. اهل *ehl*, people belonging to any particular perſon, place, order, or profeſſion, lord, maſter, ſpouſe, conſort, domeſtics, family. *Aoul*, portion d'une horde, qui comprend les vaſſaux relevants du même noble, (Tott's Tartar.).

EILE, EILE-ION, the Sun; *Cnoc Eile*, the Hill of the Sun, now called the Hill of adoration in the county of Tipperary.

EITEAC, refuſed, denied, forbidden; Sanſcrit, *Attok*, hence the river Attok, which the Brahmins were forbidden to croſs.

EITEAC,

EITEAC, quartz, a hard white ſtone; Ch. עתק *atac*, aſper, durus.

ER, noble: Ch. הור *hor*.

ERRIGHE, a viceroy, *do rat Foran errighe Egipte uile*, Pharao made him ruler over all Egypt, (Leab. breac.).

ETAN, ſcience, knowledge; *Etan inghean Di an ceacht, bandea ceirde, cujus nomen eſt Etan, i. e.* Etan, daughter of the god of *ceacht*, (or كاتبه *kaket*, grammatica. See p. 23.) goddeſs of trades, whoſe name is therefore called Etan. (Cormac).—Punico-Maltese, *hetan*, ſcientia, hence Ἀθηνᾶ, Minerva. See *Oige*—and *Ceacht*. *Di an ceacht* was *Eagnaiſi*, the *Goneſa* of the Brahmins; איתן *Etan*, Phœnicium nomen ex ſcriptura notiſſimum, (Bochart from Stephanus).

F.

FAD

F and P were the ſame letters in the ancient alphabet.

F ſubſtituted for B, as *fual*, *bual*, water, urine.

F is a prefixed particle of inference, an expletive, and in common uſe like the *Ph* of the Egyptians, the פי *phi* of the Chaldæans, and the ف *fa* of the Arabs, which Golius calls particula inſeparabilis. The Iriſh grammarians name it *ſpiureach-bhinigbthèach*, and *combſhocal foillſigheach*, an *expletive* and *explicative* particle, as from *cal* a voice, *focal* a word. F is commutable with V conſonant of other languages, *is gnath* F *do freaſtal na* V *conſaine*, (Cormac).

FA, about, concerning; Ar. في *fi*.

FA, therefore; Ar. ف *fa*.

Fach, a hole; Ar. اوق *auk*.

FAD, diſtance, length, breadth; *ca fad?* how far?

FADARA, to diſtance, to lengthen; Ch. פדר *phadar*, diſpergere; Ar. فد *fed*, extenſive.

FAL

FADAH, to kindle or light a fire; Ar. فيد *fied*, fire, فاد *fad*, bread dreſt under the aſhes, مفاد *mafad*, a ſtick wherewith to ſtir the fire.

FAIL-SEALA, the written decree; Ar. سجل *ſyjil*, a writing ſigned by a judge.

FAITHIR, a ſoothſayer, diviner; hence *Faithir-leog*, a ſwallow, a bird by which the pagan prieſts divined, פתור *phethor*, the place of Balaam's nativity, it is ſuppoſed to have been the place of an *Oracle*. *Patera* in Lycia, where Apollo had a temple. *Pateræ*, the prieſts of Apollo; Ch. פתר *patar*, interpretari, unde Joſeph *poter* dicitur, quia interpretatur ſomnia, (Bochart).

FAL, an omen; Ar. فال *fal*; Æth. et Egypt. *phal*. Les Kirguis ont un grand nombre de magiciens, qu'ils appellent Faltſcha, (Pallas).

FAL, guarding or attending cattle; *peiliec*, *palace*, a ſhepherd's hut; *Inis Phail*, the old name

name of Ireland, *i. e.* the Iſland of Shepherds, (which Keating and Mac Curtin derive from *fal*, an omen, and tell a moſt ridiculous ſtory of a ſtone, on which the Kings were elected, which groaned if he was not right heir to the crown; old womens' ſtories like theſe have given a diſguſt to the ſtudy of Iriſh antiquities, and Iriſh hiſtory;) hence the *Fellahs* or ſhepherds of Egypt, (Sonnini). The *Foulohs* of Africa, (Park). The *Pali* or *Phali* of India, (Wilford), all interpreted by the word ſhepherds. See Pref. hence the Latin *Opilio*, a ſhepherd. See *Palas*.

FAL, a diviſion, ſeparation, hedge, &c. Ch. פלח *phalah*, ſeparare, פלי *phali*, diviſit; Ar. فلج *falaj*, hence the *fillea-beg* of the ancient Iriſh dreſs, and the *phlaid* or *plaid*. See *Plaid*.

FAL, a king, a prince; Ch. פולה *phola*, magnates (D. de Pom.). ول *wal*, primus, princeps, (Pocock, C. T. 219.) وعل *waal*, a noble, prince, فعال *fael*, nobility, (Rich.).

FAL, an act, deed, a tool, an inſtrument wherewith any thing can be made or done. In the Brehon Laws, after expreſſing a crime, for which puniſhment is ordained, the Law concludes with, *and this is fal*, the act; *fal*, *faal*, *fael*, all of the ſame ſignification become prefixes; Ch. פעל *phaal*, operari, agere, פעול *phaul*, actum, factum, effectum; Ar. فعل *faal*, agere, and often joined with نمون *numoodun*, to do; hence فعل *faal*, a verb active.

FALG, to divide; Ch. and Heb. פלג *pheleg*, diviſit, פלגת *phelgat*, diviſus, hence Ir. *Fulgleuta*, a hedge; Ar. فلج *felej*, diviſit.

FALLANN, to hide, concealed, a hood, a cloak, a mantle, whatever *follahs*, hides or conceals; Heb. עלם *halam*, abſcondit; Ar. *alfallach*, hid, concealed.

FAODH FAOTH, a word, voice, ſaying; Ar. فوهه *fuehet*, a word, a ſaying; Ch. פטיט *phatit*, garrulus.

FAOIM, the foot; *faoibm*, a footman, a meſſenger; Ch. פעם *phaam*, the foot.

FASDA, depraved, obnoxious, of bad character; *infaſda*, very obnoxious; Ar. فساد *faſad*, depravity, villainy, corruption.

FEARM, a ſhield; *fearmala*, the ſhield of the eyes, the eye-lids. *Pharma*, clypei genus à Pœnis ortum, (Suidas).

FEIS, carnal copulation.

FEISR, luſtful, adulterous; *curba cuil*, *feiſr curba cuil*, prohibited inceſt, (*cuil* prohibited) *feiſre craobh*, inceſt, *i. e.* carnal copulation with kindred; Ar. قرابه *kerabet*, conſanguinity, propinquity, relationſhip, فجور *fejur*, adulterous, luſtful, فجور القرابه *fejur'l' kurabeh*, inceſt.

FIACHA, a prince, it ſignifies one who holds a fief under a king; Ch. פחת *phachat*, præſes, princeps, dux.

FIAL, FIALACH, FALACH, ſeparation, a veil, the veil of the temple, that ſeparated the holy of holies from the people.—*Fial-teach*, a jakes, a neceſſary houſe, *i. e.* ſeparated from the dwelling.—*Fiaile*, weeds, (ſeparated from the corn or graſs).—*Faoileach*, holy days, days of devotion.—*Falachda Fionn*, places of devotion, where *Fionn*, or *Fingal*, lighted up the holy fires, (Keating).—*Failea-badh*, ſeparated by death.—*Falamhan* or *Flamhan* (*flawan* or *fileawan*) a prieſt, all from Ch. פלח *phelach*, or *phelah*, ſervire, colere; פלחן *phoulachan*, ſervitus

tus, cultus, miniſterium, *ſeparare*, quod ad cultum Dei qui applicandi ſunt, a terrenis omnibus *ſeparentur*, undè *Paulus* ſe dicit ſegregatum in Evangelium Dei; Per. فليوان *feliwan*, the Magi of Perſia, the Parſi, the adorers of fire; Per. فلك *filek*, one of the Magi, (Rich.).—Latin, *flamen*, a prieſt, quòd in Latio *capite velato* erant ſemper, ac caput cinctum habebant *filo*, (Varro) qu. *filamines*, hos Numa inſtituit, (Liv. 1. 10.)—from whence the Romans borrowed the word is readily perceived, from the written Iriſh *flamhan*, which pronounces *flawan*, like the Perſian *feliwan*; hence *Fal*, a hedge, diviſion, ſeparation; Ar. فلج *felij*, ſeparating, making a partition, a part, a ſegment, a half, a half pound.

FIL, an elephant; Ar. فيل *fil;* Ch. פיל *phil*, elephas Chaldæis, Syris & Arabibus, Perſis & Indis, et turris in ſcacchorum ludo, quaſi turritum elephantem referat, (Bochart); hence, in Iriſh, *taibhle file*, a cheſs board.

FIL, *Ci fil ann?* What more can be ſaid?—an ancient expreſſion like the Hindoo mode of writing, *What can I ſay more?* Ex. *Ci fil ann! ol Joſap acht tarus in gait cen imriſan occuibh.* What can I ſay more! ſays Joſeph, is not the theft proved upon you? (Leab. Breac.).

FILE, a poet; *fileachd*, poetry; Ar. فلي *faly*, excuſſit carmen; Ch. פלל *phell*; Ar. فل *fel*, putare vitem ac putare rationes, مفلق *mefilak*, mirificus poeta.

FILLEA-BEG, the ſhort dreſs of the ancient Iriſh. See *Plaid.*

FILEK, FIALLACH, a hero, champion, knight-errant; Ar. فيلق *feilek*, an army, a legion, فالج *felah*, victory, ſuperiority, فلج *felaj*, conquering.

FILLEAD, a narrow garment; Ar. فلوت *felut*, hence

FILLEAH-BEG, the petticoat of the Highland dreſs, and of the old Iriſh.

FILLEAN, a mantle, a wrapper; Ch. אפילין *aphilion*, pallium, toga, veſtis exterior longior, qua homo tegitur.

FLAC-AMNA, heaven, or the ſphere of the abode of the bleſt; Ar. فلك *falak*, *fuluk*, a ſphere, heaven, مينا *mina*, heaven, paradiſe; Ch. פלך *phlac*, rota, orbis, ſphæra; then, the Iriſh word *Flamanai*, a prieſt, is from פלח מני *pheleh-meni*, a worſhipper of the heavens, and *Flacamna*, heaven, from פלך־מני *phelac-meni*, or ſphere of heaven of the Chaldæans. The libations poured out to *Meni*, and the table prepared for *Meni*, were the feaſts of the dead, or ſacrifices to the *manes*, a ceremony common to all pagan nations. The old Perſian فليوان *felivan*, the Magi of Perſia, the adorers of fire (Rich.) is of the ſame origin; Per. فلك *filek*, one of the Magi or worſhippers of fire. A ſmall number of the ancient Perſians, who adhered to the tenets of Zoroaſter, fled from the Arabians in the ſeventh century, to the iſle of *Ormuz*, ſoon after took refuge at Surat, and in the ſurrounding country, called Guzurat, where their deſcendants ſtill remain under the name of *Parſi*, and *Filek*. (Richardſon).

FLAMHAINE, FLAMNAI, a heathen prieſt; Ch. פלח *pheleh*, coluit, ſeparavit, quod ad cultum Dei qui applicandi ſunt, a terrenis omnibus

omnibus ſeparantur, whence Ir. *Fial*, the veil of the temple, the ſeparation.—" Ch. מני *meni*, a " name or attribute, under which the idolatrous " Jews worſhipped the material heavens, and " by which they acknowledged them to be the " *diſtributors* of things into their reſpective " ſorts, places, &c. and the *diſpenſers* of food, " proviſions, drink, and the like, for the ſer- " vice of men and animals. This they further " owned by offering libations or drink offer- " ings to them under this title. occ. Iſa. lxv. " 11. This ſeems a very expreſſive and an- " cient attribute: and was moſt probably an " Egyptian one, known to the Iſraelites while " they ſojourned in that country, in oppoſition " to which Jehovah miraculouſly fed his people " with the מן *manna*, or portion from heaven, " vid. Exod. xvi. 23. 29. Deut. viii. 3. 16. " Jerome on Iſa. lxv. 11. ſays, in all their " cities, and chiefly in Egypt and Alexandria " there is an old idolatrous cuſtom, that on the " laſt day of the year, and of the month, which " is with them the laſt, they place a table full " of various kinds of proviſion, and a cup of " ſweet wine mixed with water, either in ac- " knowledgment of the fertility of the paſt, or " to implore the fruitfulneſs of the approach- " ing year: vide Martinius Lex. Etymol. under " *Menſa fortunæ*. We find traces of this at- " tribute among other idolaters. Feſtus in- " forms us, that the *Salentines*, a people of " *Italy*, threw a horſe alive into the fire, in " honour of *Jupiter Menzan*, *i. e.* Jupiter מני " *Meni*. So the inhabitants of Emiſſa in " Syria, and of Edeſſa, made *Monimus*, one of " the Sun's aſſeſſors: by *Monimus*, meaning, " I *ſuppoſe*, the *ſpirit*, or, *air*, conſidered as " *diſtributing* things into their ſeveral ſpecies, " and *diſpenſing* proviſions to men and animals. " Hence *Mon*, the *Welſh* name for the iſle of " Angleſey; it is proverbally ſaid of it, *Món* " *Mam Gymru*, i. e. *Món*, the nurſery of " Wales; becauſe when other countries failed, " this alone, by the *richneſs of its ſoil*, and the " *plentiful* harveſts it produced, was wont to " ſupply all Wales. This is the *Mona* of the " Romans, and was the chief ſeat of the Druids. " Richard's Welſh Dictionary." This explanation of *Meni* is taken from Parkhurſt's Hebrew Lexicon.

Mr. Bate, in his Critica Hebræa, follows Parkhurſt, with an explanation of מני *Meni*, full as wild: It was, ſays he, an object of worſhip, a god or idol, and named, I ſhould think, like the reſt, from ſome particular remarkable *ſymbol*, a *buſhel* upon his head; ſomething or other in his hand, or in his dreſs, that might denote him the *orderer*, *diſtributor*, giver and preſerver of the various kinds of things nature abounds with. And hence Manes dii *ſuperi* atque *inferi*, and *ceres manus* in Saliari Carm. *i. e. creator bonus*, and hence מנה and *moon*, from her ſhare in *thruſting out the precious things of the earth*. Theſe authors derive the word from מנה *mana*, to ſort, diſtribute into claſſes, number, rank, and proper place.

Moſt of theſe derivations appear to be ſtrangely forced; מנה the moon, may very properly be derived from a verb, ſignifying to number—but *Mona*, in the heathen mythology of the Iriſh, is derived from *Mana*, who they ſay, was ſaved from the flood and worſhipped

as a Deity, which correſponds with *Menou* of the Brahmins, explained by Sir Wm. Jones to mean *Noah*. Monimus was evidently Mercury, as explained by Julianus Apoſtat, and Bochart.

On the ſummit of the high mountain, *Sliabh ma Mann*, in the county of Tipperary, are the ruins of a very large altar, dedicated to *Mana*, by which word, as by מני *meni*, I think was meant *heaven, or the heavenly abode of the bleſſed*, Paradiſe, (مينا *Mina*, cælum, paradiſus, Caſtellus). See *Flac-Amna*.

FLICHE, FLIGHE, water, wet, rain; *falc*, a flood; Ch. פלג *peleg*, fluvius; Æth. *phleg*, فلج *falj*, aqua fluens, fluvius parvus.

FOARBI, or PHOARBI, (the mountain of gold in the county Wicklow) may have been the ancient name of this place; *Phoar* poſſibly was a contraction of *Ophir*. *Bi*, is a mountain in Iriſh, and in the Tibetan language. *Bi-n'-Eidir* is the old name of the Hill of Howth, near Dublin. *Bi-n'borb*, a mountain in the county of Tyrone. *Bin* or *beann*, is the ſummit of a mountain, with a prefix *Nbi* in Hebrew, *Nba* in Arabic, (Bullet).

FODHLA, learning; *foghla*, the ſame; *Cinn-fodhla*, a celebrated Iriſh philoſopher; *fodhlamac*, a ſcholar; *do fogh é fa a thuras*, he inſtructed him with the intent of his expedition, he wrote to him about it; Æth. *phadaly*, litera; Per. فغير *foghyar*, ſcholar-like; Ar. في *fi*, about, concerning.

FOLUIEACH, ſecret; Ch. פלאי *phalai*.

FONN, harmony, delight, pleaſure. See *Siterne*.

FONNTEAC, an inn; Ar. فنتق *funtuk*, a caravanſera; Ch. פונדקי *phondaki*, hoſpes vinum & eſculenta vendens.

FOMAS, obedience; Ch. פעם *phaam*, to humble.

FORBA, a tax; *forba geirnean*, a tax on the haggard, *i. e.* on the harveſt; Ch. פרב *pharb*, vectigal, גרן *geran*, horreum—quando horreatum, *i. e.* in horrea collectum, debet *decimas*.

FOSACH, an atonement; Heb. פסח *phaſach*—hence the Paſchal lamb, according to Bates.

FOTHRA, madder; Ch. פוטרה *phothra*, rubus hortenſis.

FURS, fire; *furſa-nim*, to make a fire; Per. پرزي *purzé*, any kind of fire; *purzin a Guebre*, the ſacred fire of the *Guebres*, or fire worſhippers; Ar. افوز *afruz*, burning, hence the Iriſh *broſna*, fire-wood, a faggot.

GAB

G and C are commutable in Iriſh as in Chaldee; כ (C) et ג (G) literæ ſunt promiſcuæ, ut כיף *ceph*, pro גיף *geph*, &c. (Bochart).

The ע *ain* or *gain* of the Hebrew is often written with Gh in Iriſh; the *He* of the Arabs is often turned to G in the Iriſh, هرون *harun*, a refractory horſe, Ir. *garun;* ע *ain*, initialis ſonat ut G (Boch.).

The Iriſh G pointed, in Roman letters Gh, I am perſuaded, formerly ſounded like the ج *jim* of the Arabs and Perſians; the G of the modern Iriſh much reſembles it in figure. *Ainghein*, which Shaw tranſlates the *Holy ones*, ſhould be pronounced *Ain jin*, in Arabic and Perſian عين جن *Ain jin*, the ſuperior ſpirit; it is the Sanſcrit *Jin*. "*Jineſwara*, the "God of Gods. The chief of the followers "of BUDHA is endowed with knowledge. O "chief of the forms of *Jina*, this is my boon! "*Jina-vara*, who is *Iſwara*, granted it: *Jina-*"*wara*, or the Lord of the forms of *Jina* was "pleaſed."—(Wilford on Mount Caucaſus.) *Ain* is the Egyptian *Ano*, (Paſſerus) and the Arab. عين *Ain*, ſuperior, ſupreme.

GA, fire; הגה *hega*, to make burn.

GABH, an ox or cow; Ar. كلب *kab*, an *Irak* ox.

GABH, GAV, GOU, a blackſmith; Per. *gao, gou*, faber ferrarius.

GABHAIR, a horſe, גביר *gebir*, in Heb. ſeems to be uſed in this ſenſe, Exod. 12. 37. And the children of Iſrael journeyed from Rameſes to Succoth, about 600,000 on foot *ve he geberim*, and horſemen, beſides children, Gen. 6. 9. Nimrod was גבר עיד a noted horſeman, *i. e.* hunter before the Lord.

GAL

GABHAL, flame; *Met*, the Sun; קבל *kabal*, the light of the Sun, Iſa. 1. 13.—hence *Eliogabalus*, ſacerdos ſolis.

GABHAM, to burn.

GABHAM, to ſing, to play on an inſtrument; Ch. עוגב *huggab*, cithara, pſalmus, organum.

GAID, GHAID, a forefather; Ar. جد *jedd*. See *Arc*.

GALL, a foreigner, a migrator.

GALLBHEARLA, foreign dialect.

GALLDU, the black foreigners, the Norwegians; *Fin-gall*, the white foreigners, the Danes; Ch. גלא *gala*, migrare.—May not this be the origin of the word *Galilee* in ſcripture, whoſe inhabitants, the Jews ſaid, ſpoke a foreign dialect; the Jewiſh girl told Peter, ſhe did not underſtand him, for he was a Galilean. Buxtorf in his Lexicon, p. 433. has ſhewn the difference in ſome words, between the Galilæan and Hebrew dialect, and pure Hebrew; theſe words are good Iriſh. See *Tig*, *Claba*, *Deoch*, &c.

GAL, fire, ſmoak, an altar.

GAL-BEILE, the altar of Belus, the Galbally mountains.

GAL-TI-MOR, GALTIMOR, the altar of the great God, mountains ſo called; Ch. גל *gal*, fire, blaze, an altar, cumulus, acervus, גלא *gala*, ſplenduit—en nommant ce peuple *Kalmouk* je me ſers du dialecte Ruſſe, puiſque leur nom originaire eſt *Kalmak* ou *Kalimak*. Les Tartares leur donnent auſſi ce nom, mais Kalimak veut dire en Tatar *renegat*. Pluſieurs Kalmouks lui donnent une autre étymologie: ils prêtendent qu'il eſt compoſé du mot *Gal*, qui en langue Kalmouke et Mongale ſignifie *feu*: et *d'Aimak* qui eſt une diviſion des *Oulous* ou tribus, (See *Eile*) ils ajoutent que ce nom eſt le même que celui de leurs fréres les *Mongales*, qui l'ont tiré du *Menougal*, (Pallas Voy. V. 1. p. 495.).

GAODH, GAOITH, wind, *i. e. bád* باد *bad*, idem qui Indo Perſis & Gilolenſibus كواد *ghuad*, *bad* ſignificat ventum, (Caſt.). See *Guadhrain*.

GAOL, love; *mo gaolach*, my dear; *beande gaol*, the goddeſs of love; Ar. غول *ghul*, Venus, شعر الغول *Shur al ghul*, capillus Veneris.

GAOLMA, libidinous; Ar. غلم *ghelem*.

GAR, a rock; *gara*, a dyke built up.

GARAN, a defence, protection, a ſhield; γιγγον, Scutum Perſicum (Schrev.). See *Fearm*.

GARAN, a barn, a granary, a ſtore, as *garán Muiris*, *garán Poer*, &c. Ch. גרן *goren*, horreum, area.

GARBH, GARV, a mountain; *garbhcrioc*, a mountainous country, *the Highlands of Scotland*, (Shaw), Sanſcrit, *grava*, a mountain, in the ſpoken dialects pronounced *grau*, (Wilford on Mount Caucaſus, As. Reſ. Vol. II.) hence *Garbhan*, a little mountain, whence *Dun-garvan*, the ſtrong holds of the mountains.

GARRIGHEACH, GARREAC, rocky, full of rocks and cliffs; Ch. יגר *yegar*, acervus lapidum.

GEAMAL, GEMLA, a rope, a fetter; Ar. جمل *gemel*, vox eſt ambigua, nam pro animali ſcribitur جمل *gemel*, pro *rudente*, جمل *giomel* et *gomel*, (Bochart). The ſame word جمل *gemel*, ſignifies a camel, and this has cauſed a wrong tranſlation of the ſcripture, where our Saviour ſaid, it is eaſier for a thick rope to paſs through the eye of a needle than a wicked man to enter the kingdom of heaven. The tranſlators have put camel for rope—our Saviour ſpoke Syriac, in which language alſo, ﺟﻤﻼ *gamel*, ſignifies a camel, and a rope.

GEAR, white, ſplendid; *goor*, light; *geart*, milk; *greit*, a diamond, a jewel, a pearl; Ar. غرا *ghera*, and *gheraret*, white.

GEARN, GHEARN, language; *goirtighearn*, the univerſal language before the confuſion, (Keating, O'Brien, Shaw), Chaldee and Armenian, *gart*, radix, *ghern*, lingua; *goirtighearn* may therefore be tranſlated radix verborum. See the tree metaphor of literature, p. lx. Pref.

GEIL, a ford; *geil-dar*, *ainm do ath uiſce imbi ceathra for uibel*. *Geildar* is the name of a ford where there are ſtepping ſtones to croſs it, (Cormac). Ar. كول *kul*, *gul*, a ford.

GEIS, GEIST, the art of government, policy. See *Duan*. *Geiſt Tambrah*, the laws of Tarah, enacted at the triennial aſſembly.

GERAIT,

GERAIT, a ſaint, a religious man; Egypt. *gratia*, religio, (Nomenclat. Ægypt. Arab.). Nanick, the founder of the Seiks, compoſed a book called Gurrunt, which, in the dialect of the Penjab, ſignifies ſacred, (Or. Coll. V. II. p. 368.) hence هاروت *Harut*, the angel of the Perſians.

GRAIBH, potent, powerful, king; *graibhri*, a title of honour. In tabula Eugubina Pelaſgice ſcripta, Jupiter *Grabovie*, hoc eſt, potentiſſimus cognominatur, ejuſque paſtoralis virga memoratur. (Gori Mon. Etruſc.). See *Cairbre*.

GREA, a ſtone horſe; *greabarach*, covering a mare; ايغر *eghar*, a ſtallion, بارگير *bar-geer*, the ſame.

GREADAN, a little horſe, a mule; Ch. גירדונא *girdona*, a mule.

GREA, ſignifies activity, to be in motion, to ſojourn; Ch. גרה *gera*.

GREIS, a warrior; Ar. قرص *kars*, pugnavit, potens, fortis; Ch. כרז *caraz*, violentiâ uti.

GRIS, *i. e. Eolus*, knowledge, ſtudy; Ch. גרס *geris*, ſtudere; Ar. غر *ghar*, vir illuſtris.

GREIT, a champion, a warrior; Ar. غرّ *ghyrrit*, a chief.

GUADHRAIN, a whirlwind. See *Gaodh*.

GUDHB, a ſtudy; *gudbin*, a little ſtudy, a reading or writing room; Ar. جد *ghud*, ſtudium, جهد *ghihud*, ſtuduit, (Gol.) كاتب *kutub*, Ch. כתב *ketab*, ſcribere.

GUI-BA'N, the Engliſh, or rather Saxons, the white foreigners; גוי *goi*, a foreign nation.

GUID, a cliff, the ſea ſhore; *Guidhbán*, England, *i. e.* the *White Cliffs*, hence the ſynonimous Albion, England; Ch. גודא *guda*, ripa, littus, ſepes, paries, בן *ban* & לבן *laban*, albus.

GUIMON, a holy relick; *gona guimonaibh agus a mbachailibh*, with the ſacred things and ſtaves or croſiers; Per. هُمايون *humaiun*, ſacred, bleſſed.

GUIRME, an inn; Ch. גרם *gurm*, habitatio in ſolitudine, caravanſera, à גור *gur*, habitare modicum tempus peregrinorum more.

GUMHA, war; *gumhadh*, *gumadi*, warriors; the גמדים *gumadim* of Ezek. 27. 12. O Tyrus the *gummadims* were in thy towers, they hanged their ſhields upon thy walls round about. (See Findlay's Vindication, p. 80.)

GUS, GOS, bruſhwood, furze, ſhort ſticks cut up for fuel; *gus ſguaib*, a broom or beſom; Ch. גוז *gous*, abſcidit, גוזא *gouſa*, ramus arboris abſciſſus, fruſta lignorum.

GUR, brave, champion like; *Slaine cimh galianac gur*, the noble Slaine, the brave ſpearman; Ch. גרה *gara*.

GUTACH, cut off, bobtailed, a dog or horſe, whoſe tail has been cut ſhort off; גוזא *guta*, abſciſſus.

I.

I A D

I and E are uſed promiſcuouſly. There is no J conſonant in Iriſh, it is always written Dh, as יה *jah* or *yab*, *Dhe*, *ye*, *Dhia*, *yia*, &c. and this was the proper ſound of the Hebrew י *jod* or *yod*.

IA, *i. e.* AOI, an iſland, a region, a country; it is the Latin termination in Gallia, Italia, Britannia, &c. אי *ai*, a place or country, but, ſay ſome Lexiconiſts, it muſt mean ſome place diſtant, to find which they muſt enquire אי *ai*, that is, *where?* hard put to it indeed are the Hebrew Lexiconiſts. It is evident from ſeveral paſſages in ſcripture, that by the word, which we tranſlate iſles, *i. e.* *Aim* איים, the Hebrews underſtood not only ſuch countries as were called iſles, that is ſuch as are on all ſides ſurrounded by water, but alſo ſuch countries as were divided by ſea from them or the Egyptians (among whom they lived a long time, and ſo called things by the ſame name) as that they would not be well come unto, or, at leaſt uſed not to be gone unto, but by ſea; in brief, they called iſlands (איים) all beyond ſea countries, all people iſlanders, which came to them and the Egyptians by ſea. (See Mead's Diſc. on Gen.—Well's Sacred Geo.—Parkhurſt). See *Aoi*, an iſland.

IAD, a place; *Iaddile*, the place of love, the *Idalium*, locus Veneri ſacer, which Bochart explains by יד־אלה *yad-eleb*, locus deæ. Idalium Phœnicium, oppidum in tribu Zabulon. Jos. 19. 15. Venus was named Idalia, ſay the poets, from the mountain Idalus in Cyprus. See *Cupar*.

I F R

IAR, after; *Irmart*, poſterity, ſucceſſion, hereditary right; יראוה *jraui*; Ch. מריה *marit*, jure hæreditario poſſedit, à ירת *yarat*, hæres. See *Oirthear*, *i. e.* O ſon, eldeſt ſon.

IARMAILTE, the ſkies in Shaw, ſhould be *ſiarmailce*, the heaven of angels; Ar. اثير الملايكت *aſeer'ſ'mulekut*.

IASC, fiſh, *i. e.* inhabitants of the water; *diaſc*, a fiſh pond; Ch. דסק *diſac*, (Boch). See *Uiſce*, *Meiſco*. Ph. דסק *daſc*, ſtagnum, piſcina, inde *daſcon* portus Syracuſarum, (Bochart), that is in Iriſh *diaſc-cuan*.

IBH, a tribe, a people, an inflexion of אב *ab*, father, unde אב *ibb*, tribus, pars populi, qui ab eodem patre geniti erant, (Thomm.) hence *Ibh*, in Iriſh, ſignifies the people or tribe, and the country they ſettled in, as

IBH-*Eachach*.

IBH-*Laoghaire*.

IBH-*Conlua*.

IBH-*Mac Cuille*, &c.

Gr. ὠβή, *tribus*, pars populi. Vox Lacedemoniis uſitata; Ch. אבית *ibbit*, provincia. See *Ith*.

ID, a feſtival. See *Inid*.

IDHAILLE, night, read *ihaille* for *illaille*; Heb. ליל *lil*, Pun. Malt. *laille*, nox.

IFRION, hell, the abode of the evil demon Ifrion; *Ifrion áras na bpian, nach feidir d'faiſneis*,

neis, the (*aras*) abode of *Ifrion* of inexpreſſible pain. O'Brien will bring this word from the Latin *infernus*, when it is evidently the Arabic عفون *yfron*, the devil; homo, malus, terribilis calliduſque, ab عفر *afra*, in pulvere volutavit eum—in terram conjecit. عفر *yfron*, a demon, any ſpectre of a horrible appearance, a dangerous inhuman man; *yfron*, ſays Giggeius, is the ſame as *yfreet*. In the Arabian tales we find *yfreet*, or the devil, frequently mentioned. "*Yfreet* took her away on the wedding night, and confined her in the bottom of the ſea, to guard her from the decrees of heaven." (Scott's Ar. Tales, Ori. Coll. V. 2. N. 3.)

Ifrion aras, the abode of *Ifrion*; in like manner *Narr-aice*, the abode of (Narr) ſerpents, *i. e.* hell; the Sanſcrit *Naraca*, hell, is explained in the ſame ſenſe and meaning. (See *Saman*).—*I-uirne*, paradiſe; O. Per. حوزن *huran*, paradiſe.—*I-thunnar*, hell, the region of, Ch תנר *tunnar*, *i. e.* fiery furnaces.

IN, fit, proper, and *inſa*, are frequently prefixed particles, as *indiola*, vendible.

IN, at the end of words denotes diminution, as *firin*, a little man; *benin*, a little woman; Ch. אן *in*, diminutionem denotat, (Bythner).

IN, maturity; *inſir*, mature for man, a marriageable girl; Ar. ينع *yna*, coming to maturity.

IN is careleſsly written by the moderns for the negative an; *taoi an bás dearbh—aimſir indearbh*, *i. e.* death is certain—the time uncertain.

IN, a country; *inducas*, one's native country; Ar. دقع *dukaa*, terra; *dakaa*, inhæſit terra.

INAR, hither and thither; Ch. נער *nar*; Ar. نعر *naar*, huc & illuc.

INDEC, weaving, linen, (Cormac), that is, the Indian manufacture; in like manner the Perſians call a pomatum, that colours or ſtains white horſes black, Hindi, becauſe it is brought from Hindoſtan. (Rich.).

INEALT, thin, neat, well made; Ar. انحل *inhal*, thin, lean.

IN-EALT, fit tools or inſtruments, proper apparatus; Ar. الت *alet*, an inſtrument, tool, apparatus.

INFASDA, very obnoxious; Ar. فساد *feſad*, perverſeneſs, malignity, villainy.

INGE, an anchor; Ch. הוגן *hugin*.

INGE, an image, letter, character; Chineſe, *hinga*.

INGEAR, ſtraight, not crooked, ſometimes a perpendicular, one right line raiſed upon another; *ingir* or *ingear*, a maſon's line, or carpenter's line, by which they work ſtraight; Ar. هنجار *hunghar*, ſtraight, right, not crooked, a right line.

IN-ID, AN-ID, the feſtival; by this name the moderns call Shrove-Tueſday, *i. e.* the fit and proper feſtival; Ar. عيد *aed*, a feſtival, يوم عيد *yum aed*, the day of the feſtival, Eaſter; Ch. אידא *ida*, feſtum ſolenne, dies feſtus & feriatus. Buxtorf makes ſome remarks on this word worthy of attention.—Hebræi ſic vocarunt feſta gentium & aliorum populorum, & hodié adhuc ſic vocant feſta Chriſtianorum. Quidam putant, gentium feſta ſic vocata fuiſſe, vel, quòd gentes cultu idololatrico interitum & perditionem (nam איד *aid*, interitus, perditio, infortunium, calamitas. (See *Adh-lacam*)

Adh-lacam), in illis adſciſcerent, vel quod Judæi ipſis tunc generaliter feſtum agentibus interitum imprecarentur. A gentilium feſtis ad Chriſtianorum feſta locutio iſta tranſlata eſt, quibus tamen non volunt dici mala imprecari. In Targum יומא דאידא *yoma d'aida*, eſt ipſi, Eſth. c. 1. v. 3. apud Rabbinicos Dies feſtus ipſorum, in Jeſ. 66. 17. indicat crucem Edomœorum (id eſt crucem Chriſti ſive Chriſtum crucifixum) in quo ſanctificant ſe (ſignando ſe cruce). This obſervation ſhews the reaſon that *inid* is written ſometimes *oin-id*, or the feſtival of affliction, by the Chriſtian Iriſh, from the Ch. עני *oni*, affliction, miſeria. See Shrove-tide in Shaw's Eng. Ir. Dict. and Mac Curtin's Dict.

INNI, a pleaſant ſituation, hence the river *Inny* in Weſtmeath; *Innbir* the ſame; *Inver* in Erſe; *Inndu* a pleaſant country; Ch. הניה *heni*, pleaſant, it is particularly applicable to water, as in Job. 14. 9. hence the Lexiconiſts derive הנדיא *hindia*, *i. e.* India, הנדקי *hindaki*, the country called by the Hebrews, *Chavilah*.

IOC, kindred; Ch. יחוס *ichus*, familia, proſapia.

IOCHD, children; Ch. יחיד *ichid*, is tranſlated *only ſon*, Zech. 12. 10. from יחד *yechad*, uniri; Ir. *chead*. *Ichod* appears to be derived from פחד *peched*, the thigh, offspring. See *Arc*.

IOCHDAR, the bottom, foundation; Ch. עקר *ikkar*, fundamentum.

IOD, the caſt of a dart, the King's road round the iſland ſhall be *(iod)* a caſt of the dart from the ſhore, (Brehon Laws) from *ed*, the hand, to handle; Ch. יד *yod*, the hand, ידה *yadah*, he did throw or caſt, hence

Iodhnach, military weapons, armed; *A! Eamhan iodhnach aoithinſi*, O delightful Emania replete with arms!

IOD, an altar; *iodbeirt*, brought to the altar, *i. e.* a ſacrifice—Exod. 17. 16. Moſes built an altar, and called its name, Jehovah be my banner, for he ſaid יד *yod*, the monument, that is the altar, at leaſt the pillar with the altar, by the tabernacle of *Jah*, is the war of the Lord againſt Amalek, from generation to generation—2 Sam. 15. 12. Saul came to Carmel, and behold he hath ſet him up יד *yod*, an altar, and is gone about and paſſed on. (See Bate).

IOL, and with S ſervile, SIOL, offſpring, children; Ar. غيال *iyul*. See *Eile*.

IUCHA, burning; *iuchar*, the dog days; Ar. ياقي *yaki*, burning, a Tartarian word (R). The Arabians name the dog days, *eiyma bahur*, that is, burning days.

L.

L

L frequently ſtands for the Arabic article *al*, as *laireac*, *loireac*, a coat of mail; Ar. براق *erak*, البراق *alerak*. *Loirc*, the thigh; Heb. ירך *yarac*. *Laidean*, a coaſt, عدان *adan*, العدان *aladan*.

L, like the Hebrew ל (L) is a prefix, or ſervile at the beginning of verbs ſignifying to, as from *abar* ſpeech, *labhar* to ſpeak, *labairt*, ſpeech or ſpeaking, and it is put before nouns both in Hebrew and Iriſh, as אמים *ummim*, לאמים *lummim*, nations, people; L being put before it, ſays Robertſon, for *better ſound*; in Iriſh it is emphatical, as *atar*, perfume; *latar*, *lotar*, lavender.

L, like ל in Hebrew, ſignifies for, with, as *liom*, for *le-me*, with me; *leat* for *le-tu*, with thee; *leo*, to him, with him. ל L eſt nota Dativi.

L ſometimes forms the participle paſſive, as *amar* to ſay, *luamar* ſaid, ſpoken, mentioned; Heb. לאמר *lemor*, ſaying or to ſay, from אמר *amar*, he ſaid. L and R are often changed, as in Hebrew and Chaldee; ר (R) et ל (L) ſæpe permutari, probatur multis exemplis, (Boch.) the ſame in the old Perſian.—"Dans "les anciennes langues de la Perſe, le ſon de "L, et celui de R ſe confondoient fréquem-"ment." (De Sacy).

ל (L) In Hebrew, ſometimes forms the infinitive, as לבן *laban*, to whiten, from *bán*, which has not been noticed by the Hebrew Lexiconiſts; ſee *bán* and *eabán*, and hence

L A B

they would derive *laban*, a brick, becauſe made of *white* clay. See *Laib*.

LA, the day, the time of labour; Ch. להה *lebah*, laborare.

LA, a negative particle ſeldom uſed, as *laceir*, not good, not juſt; *la-baona*, not true or faithful, diſſimulation; *la-graith*, raſhneſs; Ch. לא *la*; Ar. لا *la*, not, nec, non.

LABAN, LABANACH, a plebeian, a labourer, a ſlave, *i. e.* a worker in the fields, in mire and clay; Per. لبان *liban*, a ſlave, a fellow labourer, Exod. 1. 14. "and they made "their lives bitter with hard bondage in mor-"tar and in (לבן *laban*) brick, and in all man-"ner of ſervice in the field."

LABHARAM, to ſpeak, from *abair*; Ch. באר *bar*, loqui, with L ſervile. See *Abir*. Gr. λαβραζω, *garrire*, multa & inania loqui; Ar. لفظ *lefiz*, pronunciatio, vox ipſa, vocabulum, (Gol.) الف *alaf*, gravis & impeditus lingua.

LAC, a ſervant; *eac-lac*, a horſe boy; *malcair*, a meſſenger, a porter; Ch. לאך *lak*, מלאך *melak*, an agent, legate, meſſenger; Ar. الوک *elauk*, an ambaſſador, a meſſenger.

LAC, LACHD, milk, white; Ar. لهق *lahak*, white, لوغ *lugh*, milking.

LAG, hollow, is the parent of a great family of words, as *clag*, an earthen jar; *clug*, the ſkull; *clag* and *clug*, a bell; *clugad*, a round tower, a ſteeple; Ch. לגין *lagin*, lagena; Gr. λαγηνος, Heb. לג *log*, a certain meaſure;

Per. لک *leka*, a trough, a ſhoe, a ſlipper; Ar. لقا *leka*, jars, urns, buckets, لغن *lekn*, a baſon, a ciſtern, لغز *lughz*, the hole of a mouſe or rabbit, لگن *legan*, a water pot; the root of all appears to be in the Iriſh.

LAIB, clay; *laib-ban*, white clay; Ch. לבן *laban*, a brick not burnt; Ar. لبن *libn*, a brick, a tile. See *Eaban*, clay, and *bán*, white.

LAIDIM, to bring forth young, whence *Nollah*, brought forth, born; *La Nolladh*, Chriſtmas day, ילד *yalad*, genuit, peperit, parturivit, proprie fœminarum eſt, ſed eleganter dicitur de viris, generavit. נולד *nolad*, naſci; Ar. لهط *lahat*, peperit eum mater; Per. هیلاج *helaj*, the time of labour; hence the Engliſh ſay, when a woman has brought forth, that ſhe has *laid in*: לודים *Ludim*, & *Lydos* Hieronymus & alii *natos* explicant, *i. e. yeludim* à verbo *yalad*, quod in Cal *parere* ſignificat & in Piel obſtetricari; LXX. μαιεῦσαι reddunt, Exod. 1. 15. & מילדת *mailadot*, μαιαι, id eſt, obſtetricem, (Boch.).

LAINEAC, a ſpear, and with *g* hiatus *laighean*, & *laighneac*. *Gabhas laighneac mor in a lamh go ro goin Chriosd*—he took a great ſpear in his hand and wounded Chriſt, (Leab. Br.). Qui læditur cum (לונכי *lonki*) haſta Perſarum, is non poteſt vivere, (Gittin. fol. 70. 1.) לונכא *lonca*, haſta, cuſpis, Gr. λογχη; it is an ancient Perſian word; Ch. לנך *lenac*, haſta.

LAIMH, LAMH, the hand; *ar lamh*, at hand; *laimhri*, the ſame; Ar. لم *lam*, propé fuit. *Laimh* is uſed very figuratively; *tair laimh liom*, come near me, literally, give me your hand; *a laimh*, in cuſtody; *laimh baſbam*, to fence. See *Beaſbaire*. *Laimh ceard*, handy craft; *laim deachus*, captivity; *laimh cuirim*, *laimh cuireadh*, to handle, to put the hand to; Ar. لمس کردن *lums kirdun*, to handle, to feel; Heb. אלם *alam*, manipulus.

LAM, food; להום *lehoum*. See *Toimlam*.

LAM, ſhining; *lampróg*, a glow worm; Ar. لمع *lamia*, ſhining, flaſhing.

LAMAID, LAMAIS, a poet, a ſcholar, a writer; Ch. למד *lamud*, ſtudium, inde *Talmud*, apprehenſio doctrinæ, diſcendi actio, *i. e. Talmud*, liber doctrinalis, (Buxt.).

LAMNA, LOMNA, a rope, a chord; *lamnoir*, *lomnoir*, a harper; מנה *mena*, pl. *menim*, the ſtrings of a muſical inſtrument; hence *lomnoir*, a harper, and a ſinger of verſes to his inſtrument; Per. لمني *lamani*, ſinging verſes; Ar. لحم *lahmon*, verſus, نحم *luhm*, melody; Ch. להם *luhem*, ſinging to his inſtrument, (Buxt.).

LAN, well, placid, Ar. لیان *leyan*.

LAN, a houſe, a place of ſecurity; *lanbuidhean*, a garriſon, an encampment; Ch. לן *lan*, pernoctare, לון *loun*, to lodge in ſafety, to harbour; it is by no means confined to the night, as if it were to lodge or ſtay a night, (Bate).

LAN, full, enough, perfect, it is an extenſive compound from the Perſian particle لا *la*, expreſſive of multiplication; Ar. ملا *mula*.

LANCHOIRE, a full caldron.

LANCRODHA, courageous.

LANCUMHACH, plenipotence.

LANLUACH, full price, &c.

LANPHUNC,

LANPHUNC, a full period.

LANN, a church, an incloſed place of worſhip; Per. لن *lan*, a ſurrounding wall, an incloſed area.

LAOC, a hero, chief; Æthiop. *lak;* Per. يلوك *yeluk;* hence the Lucumones of the Etruſcans, in Iriſh *laocamuwan*, the governor of a province. See *Mumhan*.

LAOI, a bull, the ſign Taurus, *i. q.* Algeis; Ar. لياح *leah*, taurus, لهق *lahak*, *albus* fuit, taurus ſylvaticus, quod colore talis *lahak*, hence Ir. *Laogh*, ſnow.

LAOM, curved; *laomhachd*, curvature; *lamhrod*, a crooked bye road or path; Ar. لم *lam*, crooked, curved, twiſted.

LASAD, a wetting trough, a kneading trough, in which the flour is wetted and worked into dough; Ch. לשיד *laſid*, to wet or to be wetted.

LASADH, burning, flaming; *laſair*, a flame; *laſair teinti*, a flaſh of lightning; *gual-laſaidh*, burning coals; Ch. לוהשות *lohſuth*, ardentes; *gahlim hohſuth*, carbones ardentes.

LASAIRE, a joker, a merry-fellow; *leaſainm*, a nick name; לץ *les*, deriſor, illuſor.

LEOS, Leas, Leis, Lois, Luis, Logh, light, fire, blaze, flame; *luiſne*, a bluſh; *ſo-lus*, light; *glus*, light, flame, blaze; *leiſan*, a little flame; *loiſge*, burnt; *loſg*, blind, *i. e. gan los*, without light; Per. لزج *lezej*, blind. The radix is *la*, *lu*, light fire; Chineſe, *lo*, fire; Ar. علو *alu*, flame, لسان *liſſan*, flame, لذع *leza*, burning; Hindooſtanee, لو *lu*, flame. See the adjuncts ending in *as*, p. 4.

This original word ſpread through all the Celtic and northern dialects, Welſh, *lloſg*, burning; *lloſgi*, to burn; *lloſgradd*, a ſeraphim, *i. e.* burning; *golou*, light, blaze; *goloſgi*, burnt, roaſted corn; *loſey*, burnt. Teuton: *laug*, *loug*, *louc*, flame. Iſland. *log*, *loge*, flame. Swediſh, *loge*, *læghe*. Goth. *lauh*. Saxon, *loge*, *leg*, *lig*. Greek, *phlox*, flame. *Ligune*, roaſted, in the Albanois dialect. *Luilu*, heat, flame, in the Congo. *Lua*, in a blaze, on fire, in the Tonquin.

LOISE, a flame; Ar. للش *lauſh;* Ch. אליאיס *alios*, ſol, ܐܠܝܘܣ (Caſt.).

LO, water.

LOCASAIR, the great rains of the latter ſeaſon, a heavy ſhower of rain: Ch. לקש *lokas*, the latter rains, מלקש *melokas*, the latter graſs. *Milocas*, the month of after-graſs, hence, I believe, *Lacſhimi* of the Hindus, the goddeſs of vegetation.

LOCH, black, dark; *ceachtloc*, coal black. Ch. לקא *laka*; Ar. لعك *leik*.

LOCH, LOGH, a lake, an arm of the ſea; Ar. لج *luj*, mare vaſtum & profundum.

LOT, a harlot, given to venery; Ar. لتا *leta*, coiens cum muliere, لتي *loty*, the people of Sodom, præpoſteræ veneri addictus.

M.

M

M is a very general prefixed ſervile in Iriſh, as in Chaldee, Hebrew, and Arabic, as *ad* or *ed*, to handle; *mad*, the hand; *al*, high; *mal*, a king; *mull*, a height; *aide*, vapour; *malid*, a cloud.

M is frequently ſubſtituted for B and P—*bo*,*mo*, cows; *beana*, *mna*, women, &c. M & B in Oriente maximè permutabilis, (Bochart).

M is ſometimes a negative, written *ma*, *mi*, as *dath*, law, *madath*, unlawful; *ineachan*, attention, *maineachna*, inattention; præfixa litera מ M negationem includit.

N is ſometimes prefixed for M, as *athair*, *nathair*, father, &c. M et N (מ et נ) ſervilia, quandoque ut radicalia exprimi, &c. (Bochart).

Mh ſounds as W.

It muſt appear very extraordinary to the reader, that the Iriſh M pointed, or expreſſed in Roman by Mh, ſhould have the ſound of W, being letters of ſuch different organs. It is one of the ſtrongeſt proofs of the Iriſh having loſt their ancient alphabet. The Iriſh M of the preſent day reſembles the *wau* of the Samaritan alphabet, therefore, when they adopted the old Roman alphabet, it was natural to fix upon that letter, that moſt reſembled their ancient *wau;* becauſe they ſtrictly adhered to the number ſeventeen, and would not encreaſe their alphabet: for the ſame reaſon they would not add Y, but adopted the Iriſh D with a point over it, becauſe it reſembles the *yod* י of the Chaldæans, and the *ya* ي of the Arabs.

M A I

MA, but, if, what; Ch. מה *mah;* Ar. ما *ma.*

MAC, a ſon, from *ach*, brother; Phœn. אח *ach*, frater, מאח *mach*, filius.

MAC, like *ben*, a ſon, is often uſed in forming the rhetorical figure called *metonymy*, like *ab*, father, and *am*, mother; as *mac tire*, ſon of the country, a wolf; *mac leabhar*, ſon of a book, a copy; *mac troighe*, the ſon of ſorrow, the ox next the plough; *mac dual*, ſon of a bucket, ſponge; *mac mamhna*, ſon of the mind, imagination; *mac tulla*, ſon of the hills, an echo.

MAC, a child, deſcendant; *macamh*, *mballaich*, a boy; *macamh-mna*, a girl, a female child; Ægypt. *mac*, a daughter; Ir. *mac-chuinne*, a daughter-in-law; Ar. ماكل *makil*, a man.

MACHAR, a market; Ch. מכר *macar*, to ſell; Heb. מחר *machar*, a price, value.

MADDA-HALLAI, a wolf, properly the wolf dog; Ar. لع لع *lala*, a wolf.

MAI, give; *mai dhuin*, give us; Ægypt. *ma.*

MAI, MA, good; *Fiacha fearmhara ma gin*, Fiacha the ſeaman was of good offſpring; Ch. מחה *mahha*, & *mamahha* bonum valdé, ſeu optimum.

MAI,

MAI, great; Sanſcrit, *mai;* Per. *mah.*

MAIDDIN, the morning, that is the Eaſt, the Sun in the Eaſt, from *daona* to riſe; Ch. מדנה *medinah*, oriens, from דנה *danah*, oriri.

MAIDDIN-NAG, Venus, the morning ſtar; Ch. & Syr. נג *nag*, lux, ſplendor, Lucifer, Venus, ſtella veneris, (Bux.).

MAIDE, wood; *tarmaide*, hewers of wood; Ch. תרמדאין *tarmudæi*, homines erant pauperes, qui vendebant ſegmenta lignorum ad accendendum, (Buxtorf from Schab. 23.).

MAIDE, a ſtick, a ſtaff; Heb. & Ch. מטה *mata*, ſcipio, qualis Judæi peregrinantis, ad ſuſtentandum corpus; deduci potuit ex ramis arborum, quibus genealogiæ conferri ſolent, (Guſſet. 509. See *Craobh*). *Al-madia*, in Spaniſh, a raft of timber; the word, ſays Pineda in his Spaniſh Dictionary, is Indian—hence the Ch. אמוד *amud*; Ar. عمود *amud*, columna.

MAIHE, fiſh; *maighré*, ſalmon, *i. e.* the royal fiſh; *maiherealan*, a trout, the ſtar ſpotted fiſh; *mahar*, fiſh fry, bait for fiſh; Ar. ماهي *maè*, fiſh.

MAIN, night, evening; *ſeachdmhain*, ſeven nights, a week; Ch. מנהה *minhha*, tempus veſpertinum.

MAIN, a harbour; Ar. مينا *mena.*

MAIRIM, to live; *do mhair ſè*, he lived; *go mairi an rì*, may the King live, God ſave the King; Ar. عمر *umar*, life, diu vixit; *umaron*, ætas.

MAL, an author, a compoſer of verſes, a poet; Ar. مالي *maly*, ſcriptor, qui aliquid componit.

MAL, a chief, a prince; Ar. مولا *mula.*

MALC, a king; Ch. מלכא *malca;* Per. ملك *melik.*

MAL, wealth, riches, rent, ſubſidy, goods, merchandize; *ſaith-mal*, treaſure, great opulence, hence

Malair, a merchant.

Malratoir, a banker, from *Rat*, ſurety, ſecurity, bail; Hindooſtanee, *mal*, merchandize; Ar. مال *mal*, riches, money, wealth, poſſeſſions, goods, eſtates animate or inanimate; Per. *mal*, riches; *beet,al-mal*, a treaſury.—*Maladair*, a rich landholder.

The Iriſh *maladair*, or landholder was the ſame as the *Zumeendar* of the Eaſt, who gives ضمين *zumeen*, bail, ſecurity to the prince, for the payment of a ſtipulated rent, for certain lands, which he lets out in ſmall parcels to ſmall farmers. See *Rath.*

MALART, AIRGID, a banker.

MALAIR, a merchant; Ch. מלאי *milai*, mercatura, negociatio; Ar. مال *mal.*

MALCAIREAS, a ſale.

MALLACH, ſalt, a ſailor; *ro ba meallach a mhic muire dingnaibh ſeimhionn, aſnamh tar tuina thobar ndilion do cum Eirean*, he was a ſailor, ſon of the ſea, ſwimming on the ſurface of the flood, driven to the ſhores of Ireland, like ſea weed; Ch. מלח *malach*, a ſailor; Ar. ملاح *mullah*, from מלח *malach*, ſal, (Buxt.).

MALUACH, a ſalt marſh; מלחה *melacha*, terra ſalſuginis, a מלח *melach*, ſal, et ſi puncta demas, legi poterit *malluach*, & vero à Syro ita lectum eſt, ubi Abimelech urbem *Sichem* diruit & ſale ſeminat. Syris *maluch*. *Malacha*, propriè ſalſugo, terra ſalſuginoſa, quia ſalſugo terræ ſterilitatem inducit, (Bochart); hence

MALACHAT,

MALACHAT, the art of navigation, which in the Brehon Laws is ſtated at the higheſt price in education.

MALOID, a flail, with which to threſh ripe corn, from מלא *mela*, plenitudo et plena maturitas.—*Melos inſula* inde dicitur, in qua 30°. die fruges plené matureſcunt, (Bochart), hence *meilim*, to grind.

MAM, mother. See *Am*, M prefixed.

MAN, food in general, wheat, this is probably the meaning of the מן *man* of the Scripture, with which the Jews were miraculouſly fed. The word was certainly an original, the meaning has been loſt, and the Rabbins derive it from *manhou*, which ſignifies, what is this?—Neſciebant enim quid eſſet, ſays Buxtorf; Ch. מנא *mana*, panis—that is, ſays Bates, the *peculiar thing*, or *peculiar* food.

MANA, fate; *cura mana*, foretelling; Ar. منا *mena*, fate.

MANA, death; Ar- منا *mena*, death.

MAOIN, MUIN, wealth, riches, and with the prefix, *mamhuin*; it is the Syriac *mammon*, riches.

MAOL, a ſervant, it is generally applied to religious ſervants; *Maol Colum Cill*, the ſervant of St. Colum Kill; *Maol Ioſa*, the ſervant of Jeſus, a Highland Saint, (Shaw); Ch. עמל *amal*, laboravit in corpore et in animo; Coptic *Mihel* or *Miel*, ingeniculo; Ar. ممالیک *memalik*, ſervants—hence the Iriſh *Cois-maol*, a ſacred or divine ſervant, and probably the Caſmillus of the Romans.

MAS, if; از *az*.

MASACH, long, tedious; Ch. משך *meſach*, dilatatio, prorogatio, vel ſimpliciter ſpatium, longitudo, tractus temporis, (Bochart).

MATHAIR, mother. See *Athair*.—Per. مادر *madar*; Gr. *meter*, not from *meo*, deſidero, as the etymologiſts derive it.

MATHAIR, a cauſe. Cognomen aliquod Iſidis Μαθυιης vel Μαθυης—nomen hoc compoſitum eſt εκ τι τυ πληρης και τυ αιτιω, i. e. *nomen hoc ſignificat eam, quæ plena eſt cauſalis*, (Plutarch). Nihil profecto verius, nihil clarius, nihil ſimplicius dici potuit. Etenim *mehtuer*, Ægyptiis id dicitur, quod *plenum eſt cauſalitatis* vel facultatis activæ et effectricis, (Jablonſky).

MATHAIR-AIL, a primary cauſe; Ar. اجل *ajul* and علت *yllut*, cauſe.

MEAS, a tax; Ch. מס *mas*, tributum.

MEASAM, to invent, to find out, diſcover; *an uair do mheas ſè an cathair*, when he diſcovered the city; Ch. מצא *maſſa*, invenire.

MEASAM, to tax or be taxed; *go ndeacha aithne a Ceſar Aguſtus an domhain uile do mheaſas*—there went out a decree from Cæſar Auguſtus, that all the world ſhould be *taxed*. (Luke, c. 2. v. 1.) Ch. מס *mas*, tributum; it is alſo Hebrew, a tax or tribute, preciſely what is looſened or detached from מסה *maſah*, to melt, diſſolve, looſen. (Bates). It appears to me to be derived from *meaſam*, to eſtimate, for every one was taxed in proportion to his wealth; and this ſeems to be the ſenſe of the word in Exodus, c. 1. v. 11. they ſet over them שרי־מסים *ſeri-meſim*, taſk maſters, to afflict them with their burthens—who computed the quantity of work, that muſt be done in a certain ſpace of time.

MEASRUTH, ſtreams, from *ſruth*, with M prefixed; the Hebrews derive מזלות *mazaluth*, the planets, from נזל *nazal*, fluere; ſo the Chaldæans

dæans מזרות *mazaroth*, the planets, from *ſruth*, flowing.

MEIR, bitter; *meir na niagh*, the bitter of the plains, *i. e.* agrimony; Ar. مر *mur*, bitter; *al muritan*, marine wormwood, colocynth.

MEIS, mirth; Æth. & Chald. מעז *mehiz*;

MAISCEOLAM, to ſing (to the harp). See *Ceol*.

MEISCE, drunk; Ch. משקי *meſki*, potus, convivium, compotatio, ab שקה *ſekah*, potare, bibendum dare; Ar. مسكر *meſkir*; Per. مست *muſt*, drunk. See *Uiſce*.

MEISI, guardian angels, fairies; Ch. מעזי *mezi*, guardian angel, (Newton on Proph. V. 2. p. 155.)—מעזי *meozi*, arx vel robur meum, Deus; מעזים *mezouim*, protectores, mentioned as objects of worſhip, Dan. 11. 38. The Lexiconiſts derive it from עז *az*, ſtrength, vigour, whence ſays Bochart, by doubling the word comes עז-עז *azaz*, a Phœnician idol worſhipped at Edeſſa, and believed to be the Sun's compeer—it is certainly the root of the old Iriſh *Aoſar*, God.

MHEIC, WEIK, bravo! Paddy Wack; Ar. ويک *weika*, bravo!

MIOL, to bite, to cut, to chop, to devour, whence

MIOL, a louſe—*Miol caora*, a tick, a ſheep louſe—*Miol boide*, a hare, the nibbler—*Miol ingneach*, a crab, the biter with the claws—*Miol mor*, the great biter, a whale—*Miol crion*, a moth, the gnawer of dry things—*Miol gaile*, a belly worm, the gnawer of the ſtomach—*Miol cu*, a grey hound, the biting dog, he has no ſcent, and ſeizes his prey with his teeth—*Moil*, a locuſt—*Ti-mal-gearra*, to cut round, to circumciſe—*Maol*, ſhaved round, like a Jeſuit—*Miollach*, devouring, are all from מל *mel*, to cut, chop, circumciſe, divide, to cut to pieces—מלא *mela*, a biter, an ant.

MOGH, *ainm dilios do Dhiaidh*, Mogh, a name moſt dear to divines, ſignifying every thing ſacred and divine, (Cormac and all the ancient Gloſſaries); it is derived from *eag*, wiſdom. See *Eag*, *Eagan*. Ch. מוהג *Moueg*, Magus—Iſaiah, c. viii. v. 19. Conſulite Divinos et Ariolos, ſpeculantes et *hamagim*, i. e. magos. Porphyry tells us, that the eccleſiaſtics among the Perſians were called Μαγοι, which in their language ſignified the ſame as philoſophers with the Greeks. The Magi, according to Ariſtotle, were prior to the Egyptians. The religion of the Magi began in Chaldæa, as Mr. Bryant has fully proved, and there the Indo-Scythæ learned it, and exported it with them to Europe. Oxuartes, king of Bactria, who was a Scythian, borrowed it of the Chaldæans, as Marcellinus aſſerts, cujus ſcientiæ ſæculis priſcis multa ex Chaldæorum arcanis Bactrianus addidit Zoroaſtres.—מוהג *moueg*, being derived from הגה *haga*, meditari,—hinc certè dicti Magi Perſarum, (Thomm.) and Mogh and Draoi being ſynonimous in Iriſh, the دارو *daru*, ſapiens et Sacerdos of the Perſians, and Mogh, being derived from *Eag*, wiſdom, hence *Eagan*, meditation, whence *Eagnaihe*, a philoſopher, and *Eagnaiſi*, the god of wiſdom, the Goneſa of the Brahmins; it is evident that Mogh is not a borrowed word, but that it radically exiſts in the language, and is one of the many proofs, that the Aire-Coti, or Indo-Scythæ, were the original inhabitants of

of this iſland, and a colony directly from India Lymerica, or Indo-Scythia, as their hiſtory ſets forth, and their language confirms. See *Draoi*, *Etan*, *Ceacht*, *Eagan*. In like manner the Iriſh *bád*, *búd*, *baid*, a ſage, a prophet, a philoſopher, the Budha of the Brahmins, is the Mobed and Herbed of the Zend, names of the prieſthood given by Zoroaſtres, from the Chaldæan, בדא *bada*, prædicavit, בדים *badim*, harioli.

MOID, an oath, a vow, from *adh*, or *odh*, with M prefixed; Ar. عهد *ahd*, معهود *mahaud*, teſtamento firmatus.

MOID, MOD, a congregation, a court; Ch. מועד *moad*, cœtus, ועד *ouad*, conventus.

MOLC, fire, the ſun; the pagan Iriſh worſhipped Beal or Belus, under this name. The Aſſyrians called the light, which was their god, *Molec;* from אדר *adar*, illuſtrious, & Molec, comes *Adrammelech* the ſolar fire, worſhipped, by this name, by the Sepharvites, who burned their children in fire to him, and from *an*, noble, illuſtrious, comes Anamelech, who is mentioned with Adramelech, 2 K. 17. 31. Conſidering how long the Phœnicians frequented the S. W. coaſt of Britain, ſays Parkhurſt, it is not ſurpriſing to find traces of the god Molech, or מלכם *Melchem*, in the names of ſome towns, but it is remarkable, that in that of Melcomb Regis, in Dorſetſhire, we perceive both the Hebrew or Phœnician, and Latin appellation—hence *Beala Molach*, *Barna Bheil a Molach*, the names of great mountains in Ireland, where altars were erected to Belus or Molec.

MUIREAD, a man, people; *muirean*, a woman; *Muireadoc*, prince of the people. See *Oc. Muireadoc O'Brien*, O'Brien prince of the people; וך *ouc*, Canaaniticé & Phœniciè principes (D. de Pomis)—hence *Merodach*, the god of Babylon. "Babylon is taken, *Bel* "is confounded, *Merodach* is broken to "pieces." (Jer. 50. 2.) Hindooſt. & Per. مرد *murd*, a man; Hind. *murdum*, people; Ch. מראדך *moradok*, dominus, dominator. The Lexiconiſts derive it from רדה *radah*, dominari, Iriſh *ruada*, as *Dermot ruad ro fios*, Dermot the moſt wiſe governor, but *Muireadoc* ſeems to have a different derivation.

MUL, the center; *mulgort*, the pole of the world; Ar. مال *mal*, the center; *maltair*, to center.

MUR, a demon; *murducan*, the floating demons; *murgabhail*, the ſinging demons, the Sirens; Ch. מריא *muria*, dæmon, ſpiritus malignus, hence the Romans borrowed this fable of the Syrens.

N.

N A E

N is a ſervile, prefixed, and final, as *athair*, *nathar*, father; *ail*, *nail*, a prickle or ſting. When final, it denotes diminution, as *fir*, a man; *firin*, little man; in Chaldee and Hebrew נ (N) diminutionem denotat, (Bythner). N and M are often ſubſtituted for each other; N & M Ægyptii permutant, (Boch.).

N is often ſubſtituted for the laſt double conſonant, as *abbaih*, fruit; *inbhaib*, fruitful; N ſæpe latet in puncto dages, (Bochart): Heb. אבא *ibba*; Ch. אנבא *inbha*, inſerto nun loco daghes ut ſolent Chaldæi, (Thommaſſinus)—N initiale per aphaereſin, (Chald.) quia non in verbis ſolum ſed et in nominibus ſæpe deficit, (Bochart). N is a prepoſite inſerted euphoniouſly in Iriſh, as *ing*, *ning*, a corner, (C. O'Connor).

N has ſometimes the ſound of Ngh, when final, and by old grammarians called N *na gidiol*, that is, the reed or hautboy ſound—it certainly had a mark to diſtinguiſh it, but is now loſt. The Turks have an N by the ſame name—Ngh lettre Zend ſe change en une aſpiration dans le Pehlvi, (De Sacy). I rather think it is the naſal N of the Iriſh.

NAD, price, value; *nad-mairghe*, earneſt penny, the market penny; Ch. נדה *nadah*, pretium.

NAE, time paſt; *an la nae*, yeſterday; Ar. ناي *nae*, remotum eſſe.

NAGAR, a city; *Bealnagar*, the city of Belus, in Connaught; Sanſcrit, *nagar*, a city, from *gor*, *gori*, a habitation. See *Guirme*.

N A M

NAIN, a giant; Ar. نعنع *nanu*, a tall man.

NAING, a mother; O. Per. ننه *nane*, mater; Ch. נאנא *nanai*, pater.

NAIRE, pudendum; Ar. نر *ner*, *nerreh*.

NAIRE, ſhame; Ch. עריא *aria*, nuditas, pudenda, pars corporis, quam in homine nudam eſſe, *pudor* eſt; Ar. ایر *aer*, pudendum. Uncover the thigh o daughter of the Chaldæans, thy nakedneſs ſhall be uncovered, yea thy ſhame ſhall be ſeen. Iſaiah, c 47.

NAISIR, NASAIRE, the old inhabitants of a country; Ch. אזרח *azarah*, a native who aroſe where he lives, (Bates); Ar. عنصر *anaſir*, origo genuſque hominum, (Gol.); النجار *al nijar*, an old Arabian tribe of Anſers, from نجار *nijar*, root, origin, (Rich.). The root is the Ch. זרע *zera*, ſemen, whence the Iriſh *Sruch*, the vernacular tongue or dialect.

NAM, NIM, at the end of words ſignifies to do, and is ſynonimous to *dean*, and *cur*; the Arabs and Perſians ſeem to have united theſe, as کردن *kirdun*, and نمدن *numuden*, to do.

NAOI, a ſhip; Ch. אני *ani*, navis, ignotae originis, (Simon).

NAOI, Noah, *i. e.* the ſhipman, the Menu of the Brahmins.

NAOID, an excommunicated perſon; in the old laws we read of the *daor-naoid*, bond-

naoid, and *ſaor-naoid*, free naoid; Ch. נדוי *niddui*, ſeparatio à cœtu eccleſiæ, excommunicatio.

NAOIN, NIN, an infant; Ch. נין *nin*.

NARD, ſkill, knowledge; *beart-nairdh*, the game of cheſs; Ar. & Per. نرد *nard* cheſs, draughts; Ch. נהרדה *nahardea*, celebris Schola Judæorum, which the Rabbins derive from *nahar*, a river, and *da*, ſcience, flumen ſcientiæ.

NARR, a ſerpent; *nar-aca*, hell, *i. e.* the abode of ſerpents: the Brahmins call hell *naraka*; the king of evil demons is called the king of ſerpents, of which poiſonous reptiles folded together, they ſay Naraka is formed. (Maurice, Wilford, &c.). Ar. مار *mar*, a ſerpent, Ch. מרה *mara*, poiſon. See *Athar*, ſcent, perfume.—*Narr* may be from the Ch. *mara*, M in N, or may be derived from Ch. נורא *nora*, terribilis, timendus.

NAS, a bond, rope, thread; Ch. נז *naz*, filum.

NASGIDH, NASGI, a gift, an oblation; Ar. نسك *naſak*, ſacrificavit Deo, *Naſikt*, ſacrificium, hoſtia, victima, (Gol.).

NEAM, a negative particle, ſignifying imperfect; Ar. نيم *neem*, half; it is alſo a negative, as نيم كرم *naem goirm*, not hot; *neem tun* ſhirtleſs; *neem purtoo*, not light.

NEAMHAN, parſley; Old Per. نومان *nawman*, herbæ cujuſdam nomen, (Reland).

NIN, a ſon; *Nin mac Seathar*, ut dixit Cuculoin prophetans de Chriſti adventu; *Nin*, the ſon of God, as Cuculin ſaid, prophecying of the coming of Chriſti, (Cormac). נין *nin*, filius, ינן *inin*, Meſſiah in the Pſalms, and many other places in Scripture.

NOLAD, NOLLAD, birth; *Nolad Joſa*, the birth of Chriſt; *la Nollad*, Chriſtmas day; Ch. נולד *nolad*, nativitas. See *Laidin*.

NOS, cuſtom, experience; Ch. נשא *neſa*, experientia.

NOS, pureſt white; Ar. ابيض *abeez*, white, ناصع البياض *naſa'l'abeez*, pureſt white. See *Bios*.

NOS, an excavation; *nos luingas*, a ſhips' dock; Ch. נצא *naſa*, fovea, foſſa.

NO'S, philoſophy, knowledge, ſcience; Ch. נשאים *naſaim*, philoſophi Peripatetici.

NUAC-OINSEACH, a harlot, an abandoned woman; Ch. נאכה *naca*; Ar. نكح *nakah*, congreſſus cum muliere نكة *nakt*, nupta; Per. نيوک *neeôk*, a bride; Ar. نكح *nukh*, polygamy, نكاح *nakoh*, matrimonium, (Gol.) *nékah*, priére nuptiale, (Anquetil).

NUACOR, a bride; *comnuachor*, polygamy.

NUBHAL, to ſing to an inſtrument; *fri Neamh ata nubhal fhaodhas*, to Heaven he *nubal'd* with his voice; Ch. נבל *nabal*, a harp, or ſome ſuch inſtrument.

Ol has

O.

Oi has the ſound of U, as *toiſg* for *tuſg*, &c.

O is commutable with U, and with A.

Cholem Chaldæis in O vel U breve reſolvitur, cujus index ſolet eſſe litera vau, (Buxt.).

O, a ſon, for Ua. See Ua. O Siris, filius Siris, Oſiris, (Plutarch). In Iriſh it implies the eldeſt ſon. O enim vel *ou*, nobis antiquum ſonat, (Otrokoſcus Orig. Hungarorum, p. 25.) Ch. הוי hoi, ortus, generatio.

OBAR, to bring forth, to produce work; Ch. עבר *ibbar*, *obbar*, gravidare; ad ædificium, &c. transfertur metaphoricè. See *Beirim*, hence

OBAR GREIS, embroidery.

OBAR TEACH, houſe building.

OBAR UCHD, a breaſt work.

OBAR GLOINE, a glaſs houſe, a glazier; Ch. עבר גלינים *ibbar glinim*.

OBARUINE, an ephemeris, an almanack, from *uine*, time; Ch. עברונה *oberuna*, ſupputatio, liber calculationum, embolifmorum, et omnium, quæ ad dierum, menſium, annorum, noviluniorum rationem, (Buxt.) Heb. בער *bar*, laborare; Ch. חבור *habor*, opus.

OC, a poet; *ocadh*, the felicitous poet, that gains the prize. This appears to be the Ocad of the Arabs. The Koreiſh tribe were the nobleſt and the moſt learned of all the weſtern Arabs; they were alſo the greateſt merchants, and carried on an extenſive commerce with every adjacent ſtate; whilſt the Kaaba, or ſquare temple of Mecca, which, before the era of Mohammed, was ſolely under

their guardianſhip, drew annually a great concourſe of pilgrims from every Arabian tribe and *country* where the Sabian religion prevailed. Numbers of the pilgrims were people of the firſt rank, and poſſeſſed of all the ſcience peculiar to their country—a variety of gay amuſements filled up the intervals of their religious duties. Of theſe entertainments, literary compoſitions held the moſt diſtinguiſhed rank: every man of genius conſidering not his own reputation alone, but even that of his nation or his tribe, as intereſted in his ſucceſs. Poetry and Rhetoric were chiefly cultivated and admired: the firſt being looked upon as highly ornamental: and the other as a neceſſary accompliſhment in the education of every leading man. An aſſembly at a place, called *Ocadh*, had been in conſequence eſtabliſhed, where all were admitted to a rivalſhip of genius. The merits of their reſpective productions were impartially determined by the aſſembly at large, and the moſt approved of their poems were ſuſpended in the temple with much ſolemnity. Theſe poems were called *Moallakat*, ſuſpended, from علق *alak*, ſuſpenſus fuit. The great poets fixed on the gate of the temple diſtichs, as a general challenge againſt the next meeting of the *Ocadh* aſſembly, (Richardſon Diſſertation, p. 2. 3.). Let the reader turn to the explanation of *Alak*, Pr. p. lxiv. and judge if the Indo-Scythæ did not exhibit at *Ocadh*; hence many of the

old Iriſh poets took on them the name of Eocadh, as Eocadh O'Flynn, &c. &c.

OC, UC, a prince; *Oc-tierna*, a prince's ſon; וק *Uk*, Canaaniticè & Phœnicìè princeps, (Dav. de Pom.) hence *Oc*, the ſon of Artaxerxes, latinized into *Ochus*.

Oc, Seigneur en Cophte;

Avqui, Seigneur en Perſan;

Ocki, Dieu en Huron;

Ocre, le plus haut, très, en Etruſque, (Gebelin). *Uc* in the ſacred language ſignifies ſomething royal, (Manethon), hence

OCOIS, a prince ſhepherd, (See *Ois*), royal ſhepherds, a name the Indo-Scythæ took on them when they invaded Egypt, ſynonimous to Aire-Coti, (See Preface). This is the υκσος *i. e.* βασιλεις ποιμενις, the Hykſos, or Reges paſtores of the Greeks.

ODH, muſic; Ar. حود *houd*, to ſing, to play on the harp or lute; Spaniſh, *laud*, *alaud*, from the Arabic اد *ada*, a ſong.

OG, ſacred duties; *do fead óg iar'n'glus*, to rehearſe ſacred duties after ſunſet, (Cormac); hence *Aongus óg*, or holy Aongus; *maid óg*, the ſacred conque; Sanſcrit, *yogee*, a holy perſon, a candidate for the order of Brahmins.

OG, *i. e. oirdhearc*, celebrated; *O'Dunn fear na neargna n'óg*, O'Dunn of celebrated knowledge; hence the termination *óg* to the names of many Iriſh chiefs; Per. اغا *agha*, a great lord, a nobleman, head, chief.

OG, OGA, a community; *oglaoch*, a ſoldier; *oigidh*, a gueſt, admitted to what the houſe affords in common; this is the Malabar *Joga*, according to Bartholomew, ſo called, he ſays, as having every thing in common, and hence the philoſophers are called *Joqui*.

OGH, a circle, a cycle; *ogal*, round; *carmogal*, a round red lump, a carbuncle; Ch. הוג *houg*, or *choug*. See *Carm*.

OGH, a virgin; *Muire Ogh*, the Virgin Mary; Punico-Malteſe, *och*, a virgin, (Agius).

OIDE, a teacher; *oideas*; Ch. הודיע *hodia*, monſtravit, docuit, Æthiop. *ida*, monſtravit; Ar. اهدى *ihda*, teaching.

OIDE, a witneſs; Ch. עד *ad*, a witneſs.

OIDE, a gueſt; Ar. حود *hivid*, *howd*, ſocius.

OIGE, UIGE, knowledge, the goddeſs of ſcience, ingenuity; "Ογηα, ἡ Αθηνα κατα φοινικας, (Euphorion in Stephan.) Ὄγγα, Αθηνα ἐν Θηβαις (Heſych.). Minerva, in Egypt, was called *Ogga*, ſays Banier, and he adds, Selden, Bochart, and Fourmont ſeem much at a loſs about the derivation of the name.

OIGE, a web of cloth, a loom, hence the Greeks made Minerva preſide over weaving. When Cadmus came into Beotia, he dedicated a temple to the Phœnician Oga. Fourmont diſcovered the altar Lacedemon had erected to Minerva, with this inſcription, *OGAI*. See Pr. p. xi. See *Etan*.

ON, riches, money, profit. See *Ana*. הון *hon*, honor; divitias & opes *hon* lingua Hebræa vocavit; Gallica gens aurum, *or*, indeque venit *hon-or*. (Thomm.).

OTH, a ſign, a mark; Ch. אות *oth*.

P. Shaw

P.

PAL

P. Shaw and O'Brien inſiſt that this letter was not introduced into the Iriſh alphabet, till after their knowledge of the Latin language—the fact is, it always exiſted in the Iriſh alphabet, diſtinguiſhed by a mark to give it the ſound of P or F, being no other than the Hebrew and Chaldæan פ *pe*, reverſed thus ף ; as a proof, all the Hebrew and Chaldee words beginning with פ, ſounded as *phe*, will be found in F. The Arabs uſe P and F indiſcriminately —thus the Chaldee פלך *plac* or *phlac*, tumentior, Ar. فلق *fluk;* Iriſh *fluic*, *pluic; plucam*, to puff up the cheeks; Per. پیچ *pich*, twiſted; Ir. *fiche*, *fighe*, twiſted, weaved; *Indech ficheadh*, the Indian art of weaving, (Cormac).

PA, PAD, PHAD, FEAD, a foot, *fod duine*, a footman; *faid*, he went; *foideaſtar*, gone a journey; *fuidhre*, footmen, ſervants; *foideach*, a ſtroller; *feadhna*, infantry; Ar. پا *pa*, a foot; Sanſcrit, *pad;* old Engliſh, to *pad*, to walk.

PADOC, a park, field, incloſure; Ch. פדך *padak*; Ar. فدک *fadok*, diviſit.

PAINSI, the open hand, the fingers extended, from Per. پنج *penj*, five, or the Perſian and Greek from it, ſignifying *all*. See *Cuig*.

PAISDE, children; Per. پچه *peché*, an infant.

PALAS, PEILICH, a ſhepherd's hut, ſheep grounds, a village of ſhepherds; Ch. פלה *palah*. The *Pallias* or *arbours* of the Shangalas are fully deſcribed by Mr. Bruce, in a manner entirely conformable to the deſcription of them in the Puranas, except that they are not ſaid to be always covered with ſkins. The pallis or ſhepherds of India live ſtill in ſimilar arbours, (Wilford, Egypt); Syr. פלה *palech* vel pale, agricola, הפלה *mapalech*, mapale, agricolæ tugurium, hence *Pales*, the Roman goddeſs of ſhepherds, the *Pali* or ſhepherds of India, the *Phoulahs* or huſbandmen of Africa. The plains of Egypt are inhabited and cultivated by *Fellahs*, by which name they mean peaſants. (Sonnini Egypt, 1799). See *Fal*, hence *plaſcach*, a huſbandman, a ploughman, &c. &c.

PAT

PARAISTE, a pariſh; פרזות *peraſot*, diſtrictum villagii.

PARRADHAIS, paradiſe, Nehem, 2. 8. פרדס *paradas*—creditur eſſe Perſicum, quamvis etiam in Canticis & Eccleſiaſte reperiatur à Salomone uſurpatum; Per. فردوس *firdeus*. See *Neamh*. Pr. p. xlviii.

PATRUN, an oracle; Ch. פטרון *patrun*. *Patrún*, is the name given and yet retained to certain feſtivals, when the peaſantry aſſemble at fountains and wells, on Saints days, where Maſs is uſually ſaid by the prieſt, after which they go to drinking, dancing, and commonly conclude with fighting—it is a pagan cuſtom, as they formerly invoked the *Giola-boiſt*, i. e. the גלה־בושת *gelah-bouſht* or Naiads, who were

ſuppoſed

ſuppoſed to give reſponſes, hence פתור *petour*, ſo named from an oracle, was the place of Balaam's nativity, Numb. 22. 7. Patera in Lycia, where Apollo had a temple and oracle, and *Pateræ* in Achaia were oracles. Apollo's prieſts were called *pateræ* by the Gauls.—פתר *petar*, ſacerdos Apollinis, oraculorum interpres. Unde Joſeph *poter* vel photar, quia ſomnia interpretabatur, Gen. 40. 41.

PEIT, a muſician; *peitea*, muſic; Ch. פיוט *piot*, poeſis, carmen, cantio; *pitim*, ſic vocantur certæ quædam cantiones & preces rhythmicæ, quas Judæi in diebus feſtis ad ordinarias preces adjiciunt, (Buxt.) פיטין *paitin*, poeta.

PEITERLACH, the law of our forefathers, a name given by the Iriſh to the Pentateuch of Moſes, but now ſignifying the Old Teſtament, from פטר *petar*, primogenitus & לחג *labg*, lex, (See *Athair*, father), the law of our *petris*—Sanſcrit, *petris*, forefathers; Ar. الفطر *al fatro*, initium, unde primogenitus—the root is *Atar*, origo. See *Atar*.

PHORAILIM, to command; *forail*, imperious; Ch. פרנס *pharnas*, gubernare. See *Neas*.

PLA, prodigious, wonderful; Ch. פלא *pla*.

PLARACHA, a wonderful feaſt, conviviality, revelling. *Plaracha na Ruarca*, O'Rourk's noble feaſt, will ne'er be forgot, whilſt the name of Swift ſurvives; Ch. רוה *rouah*, inebriari, רוה *rouch*, recreare, convivium; Ar. رهيق *raheek*, & *raak*, convivium.

PLAID, part of the ancient dreſs of the Erſe and Iriſh; Ch. פלד *plad*; Ar. فلوت *filut*, a ſmall narrow garment, hence the *fillead* and *filleadh beg* of the Highlanders and old Iriſh. The paſſage in Nahum, c. 2. v. 4. where this word occurs, has been variouſly tranſlated. Gebelin will have it a *coat of mail*. Dr. Robinſon, late Primate of Ireland, *cloathed in ſcarlet*. The prophet is deſcribing the army, that is to deſtroy Nineveh, he ſays, "The "ſhields of their warriors ſhall be like blood "—his choſen men like rubies—as fire their "*plaids*, and their chariots, in the day of pre-"paration: and the (*broſhin*) lances will be "reſplendent,"—in ſhort he is deſcribing an army new cloathed and new armed. See *Bras*, *breacan*. This ſiege was carried by Aſtyages, ſon of Cyaxares, laſt King of the Medes, who certainly wore a military garment named פלד *plad* or *pelad*.

POR, a King; *Longphort*, the *long* or houſe of a King, a palace; Per. پور *pour*, a King; *Shapour*, the name of a King of Perſia, whom the Greek and Roman writers have called *Sapores*. *Pour*, a King, in a dialect of Hindoſtan, whence the name of King *Porus*, who was defeated by Alexander, hence

PORT, a ſtrong houſe, tower, caſtle, fort, garriſon; *port*, *purt*, a town, a caſtle, in the Egyptian and Phœnician tongues. See *Birr*, *Birt*.

POSAM, to marry, and *faſam* to encreaſe and multiply, I think, are both of the ſame root; Ch. פוש *pous*, creſcere, augere, multiplicari, fructuoſum reddere. It is the word uſed throughout Geneſis for the encreaſe of mankind, "Sojourn in the land, I will *phous ye* "and will bleſs thee, for unto thee and thy "*ſeed* I will give all theſe countries." From this root the Hebrew Lexiconiſts derive the Arabic *pheſib*, pregnant, conceiving; Ar. فوض *fouz*, in matrimonium ſibi junxit fœminam

nam, (citra dotem.) Conſors. (Gol.). Cum illo conſors fuit mercimonii פוצודא *pouzoa*, diverſi ſunt, ac alter alteri adverſatur, in quo habet Giggeus, par et æqualis, etiam conſors fuit (alteri); Ar. فوضي *fouzy*, inter ſe æquales & conſortes permiſtique fuere, mutuum inter ſe commercium habuere, et invicem penſarunt; Caſtellus, who derives them from פוץ *pouts*, ſparſus, diſperſus fuit, diſperſit ſe; Per. پيوس *peoos*, a bride, (Richardſon); Ar. اتش بازي *ataſh bazè*, a fire lighted at a marriage, (Rich.) Ar. بضع *bazah*, coivit cum fœmina, congreſſus cum fœmina, connubium.

Sanſcrit, *paiſacha*; "When a lover ſecretly "embraces the damſel either ſleeping, or fluſh-"ed with ſtrong liquor, or diſordered in her "intellects, that ſinful marriage called *paiſacha* "is the baſeſt." (Laws of Menu).

Dr. O'Brien (whoſe ignorance of his mother tongue I have ſo frequently ſhewn) derives *poſam* from *bo*, a cow, becauſe the *Germans* gave cattle as a marriage portion. Mr. Laing, the celebrated hiſtorian of Scotland, deſirous of bringing the Erſe language into contempt, derives it from *Sponſalia*. Mr. Laing has very ably ſhewn the poems of Oſſian to be fictitious, in which I agree with the able hiſtorian, as I do in opinion that there never was a Druid (according to the modern acceptation of the word) in Ireland. I ſhould be ſorry his hiſtory ſtood on no firmer baſis than his Etymology. See *Draoi*.

POTH, PUTH, PIUTHAR, a ſon; *dearbh-piuthar*, a ſiſter, *i. e.* deſcended of the *Athair*; Zend, *pothre*, a ſon; Parſi & Pehlvi, *poſer*; Sanſcrit, *pothren*, as *Brama pouthren*, ſon of Brama; *Raja-pout*, ſon of Raja. Bayer, in his Bactriana, derives the name *Pali bothras*, from *Pali*, an Indian king, and *pothra*, a deſcendant. In the Gentoo code, *pootroh*, a ſon, and in the Hetoopades, *pootra* often occurs. The word is alſo Perſian, as in *Rajepout*.—*Poth* ſignifies a deſcendant, and not a bachelor, as Shaw has copied from O'Brien—turn to his Engliſh-Iriſh Dictionary, at the word *Bachelor*, no ſuch word as *poth* occurs, and the compound *dearb-piuthar* he has properly tranſlated a daughter. Is not the Engliſh *pout*, a young fowl, derived from this?

PROINN, PROINSE, a meal, dinner; Ch. & Phœn. פרנס *parnas*, aluit, ſuſtentavit; Syr. *pronſa*, alimentum; Ch. פרנם *prinam*, alimentorum diſtributio, (Plantavit.).

PUIRT, PERT, a muſical mode, note, tune; Ch. פרט *parat*, modulatus eſt; Per. پرده *purdeh*, a tone, note.

PUITRICHIN, a bottle; Ch. פטיריון *putiriun*, poculum.

PURIN, pretty, handſome; *Baille-purin*, the pretty town; Ar. پرن *purin*, beauteous, pretty.

R.

R A I

R is often inſerted after the firſt radical as in Chaldee and Syriac, as from the Arabic انايت *annaet*, cloth; Ir. *anart;* Ch. בטא *bata*, ſermo; Ir. *breith;* Græci R inſeruerint, aut etiam ipſi Pœni, qua epentheſi nil frequentiùs, (Boch.).

RAC, a bag or pouch; Ch. ארחה *aracha*, viaticum. See *Reach-lon.*

RACAM, to write, & *Tracam;* Ar. رقيم *rakeem*, رقايم *rukim*, to paint. See *Reacam.*

RACHAM, to come, to go; *rachad me dhuit*, I will come to you; Ch. ארה *arach*, ambulare.

RACAIRE, the poet's repetitor; Ar. راقي *raky.*

RADH, ſpeech; *agradh*, ſaying; Ar. رد *rad*, reddidit reſponſum, hence Ir. *freagradh*, an anſwer.

RAE, ſeeing, viſion; *ra-arc*, the ſon of viſion, ſight. See *Arc.* Ch. ראה *raah*, videre, aſpicere; Ar. ريي *reyi*, ſeeing.

RAE, a meadow, a paſture; *Raeteach*, paſture for horſes; Ch. רעה *rae*, paſcere; Ar. رعي *rae*, pavit, paſtum ivit pecus, *raen* paſtor.

RAIBE, healing; *mecan raibe*, a turnip, the healing root; Ch. רפא *rapa*, to heal. See *Reapa.*

RAIDMEAS, a dream; Ch. רדם *redam*, ſomno obrui.

RAIT, a peaſant; *raiteoir*, a boor. The *raits* and the *craits*, the peaſants and the land

R A T

tillers, and feeders of cattle; Hindoſt. *ryot*, a peaſant, a labourer.

RAITH, the quarters of the heavens, the ſeaſon; *na cethra ratha*, the four ſeaſons; Sanſcrit, *ritu.*

RANN, verſe, ſtanza, ſong; Ch. רנה *ranna*, cantus, רנן *rann* canere; Ar. رنم *ranm*, modulatus fuit.

RATH, ſecurity, ſurety. See *Mal*, riches, and *Maladair*, a landholder. We find by the Breithamhuin Laws, when a man was worth a certain number of cattle, to be ſecurity to the chief for payment of the rent of a large tract of land, which he might ſet out to others; he was obliged to erect a circular intrenchment of earth or ſtone, or partly of both, in token of his holding under the chief; this intrenchment was called RATH, that is *ſecurity.* The law allows the *Rath* to be uſed as a ſheep fold, and for the better ſecurity of the ſheep, ſtakes were driven in the top of the intrenchment, and interwoven with buſhes, brambles, &c.

When a *Maladair* died, he was ſometimes interred in the middle of the *Rath*, and a moat was dug around (the outſide commonly) to furniſh earth for the *feart* or tumulus, and then it had the appearance of a moat. Some of theſe, in the counties of Meath and Weſt-Meath, are planted with trees, and make a beautiful appearance. Theſe Raths remain at this day, and are moſt injudiciouſly called

Danes

Danes Forts—the Danes probably made a poſt of ſome, when ſituated on a riſing ground, as we did in the laſt rebellion; but when theſe injudicious antiquaries, that name them *forts*, find three or four together with the peripheries of the circles not half a ſtone's throw from each other, as in Saliſbury plains, and in many parts of Ireland, or when they find the *Rath* ſituated at the foot of a hill, which commands the *Rath*; can theſe antiquaries ſay, they were erected for defence or offence? theſe puny antiquaries may reſt aſſured, that until they ſtudy the Oriental languages, and can tranſlate the old Laws of Ireland, they can know little or nothing of the antiquities of this country.

R'E, the moon. In the Arabian almanacks, the letter R. *i. e.* ر *Rè*, is the aſtronomical character for the moon, and in dates, it denotes the month, Ch. ירח *yereh*; Ar. يراع *yera*, & يرا *yera*; Sanſcrit, *rakh*, the moon. Hence

R'E, time, ſeaſon, the moon being the menſuration of time. See *Taiſe*.

REACAM, to ſell; *reacdaire*, a ſeller of milk, a dairyman; Ar. رقاحي *rukahè*, a merchant, دارا *dara*, abounding in milk.

REACAM, to embroider, to paint; the Arabs and Iriſh add the ſervile B. See *Breacam*. Ch. רקם *rakam*, acu pingere, figurare, delineare, רקמה, Phrygianum et byſſinum, Ezech. 27. 6.; Ar. رقيم *rakim*, to paint.

REACHAM, to go. See *Racham*; hence the Egyptian Ραχτος *Raktos*, Mercury, the meſſenger of the gods.

REACHOLL, a winding ſheet, the outſide covering of a mummy, painted, ornamented and written on. See *Reacam*.

READH, READH-AGH, READHG, a mad bull, *i. e.* mad with luſt after the females; *ſeabhas-readh*, a wandering lecherous bull; *Readh*, *Raedh*, the Sylvan gods, Satyrs, fauns, ſuppoſed by the ancients to be rude and lecherous; ſuch, ſays Pliny, were found in the eaſtern mountains of *India*. Satyrus derivatur, απο της σαθρας, à *veretro*. (Euſeb. Præp. Evang.). See Pauſanias in Atticis. Ar. زب *zebb*, a wild bull, called alſo زب الرياد *zebb al riad*, quod ſæpe fœmellas adit, nec uno loco manet; alſo a man who viſits and courts the women, rage, fury. Veretrum animalis, (Rich.).

REAGH, night; Ar. رياح *reah*, evening; Ch. רגע *raga*, to reſt, to be ſtill; Egypt. *roic*, vigiliæ.

REAPA, medicine; Ch. רפא *rapa*, ſanare; Ar. عرف *araf*, medicus, phyſicus.

REAT, government, judgment.

REATAIR, a governor, a judge; Ch. & Syr. רתא *rata*, gubernavit, præfecit, docuit; Ar. رت *rett*. The Circaſſian nobles are divided into ancient noble knights, called *Ritter del*, and nobles of nobles, (Pallas). See *Dal*, a tribe.

REATAIRE, a clerk, a clergyman, a man of letters; Ar. راثي *rati*, learned, a man of erudition; Ch. רתן *ratan*, idem eſt quod Magus.

REDHE, the Dii agreſtes, from *rade*, to plough; Ch. רדה *radah*.

REIM, RAIM, RIM, a horn.

REIM, origin, ſtock, root.

REIM-RIOGHA, the genealogy of Kings, the title of all books deſcribing the deſcent of

the Iriſh princes; Ar. ارم *arum*, origin, ſtock, root. See *Arm.* Ch. ראם *reem*, eſt caprea bicornis—ita etiam deſcribit Moſes, Deut. 33. 17. ubi cornua *reem* ראם, quæ Joſepho tribuuntur, referuntur ad duas tribus ex illo ortas, nempe Ephraim & Manaſſe, (Boch.)—that the word was uſed in both ſenſes appears probable, from the Iriſh *Rim-ſeidam*, to blow the horn, tranſlated by Shaw, to play muſic—E cornibus *remim* me audiviſti, Pſ. 22. v. 22. Et exaltabis cornu *Rem*, cornu meum; *Ram*, *Rem*, *Rim*, ſignifies a horn in Iriſh. Bochart does not pretend to know to what beaſt this *rem* belonged—but thinks it was the buffalo—*in India et Aracotis uros olim fuiſſe repertos*, (Vol. 2. p. 960.). This is bringing it to the door of our *Aire-Coti*, from whom the ancient Iriſh claim their deſcent. *Raim*, in Iriſh, ſignifies a buck, as *raim-draidhean*, buck-thorn, from *draidhean* or *draighean*, a thorn, but the horns of the buck cannot be blown through.

REISM, a writing; *breiſmion*, a writ, a mandamus; Ar. رسم *reſm*, a canon, a law, a precept, رسمي *reſmi*, a writing. See B.

REITHE, the Sylvan dæmons, the fauns of the woods, over whom preſided *Goiline*. See Pr. p. l.; Ar. هيرعة *heiraat*, the Sylvan dæmon, called alſo غول *ghul*.

RIACH, RIAGH, religion; Ar. طريق *tureck*, T. ſervile, religion, cuſtom, mode, profeſſion, rite, inſtitution.

RIAS, a plough; *crann-riaſtai*, the ploughman's tree, a plough; Ar. اريس *areas*, a ploughman.

RICH, a king; *richead*, a kingdom; Ch. ריכא *rica*, rex, *rik* Arabum, in Giggeio *rik*, eſt vis, robur, *raik* prior, primus, (Boch.).

RID, honor, ornament, intelligence; Ar. رد *redd*, hence

RIDAIRE or RIDIRE, a knight, and *Ridire-dal*, of the tribe of knighthood. See *Reataire*.

RINN, thought; *rinn-featham*, to deſign, intend, forecaſt; Ch. רנה *ranah*, meditari, רעין *rain*, mens, cogitatio, cogitare; Syr. *rana*, meditatus eſt; Per. رند *rind*, ſagacious.

RIOCUAI, a plague, peſtilence; Ar. راقان *rikan*, yellow jaundice, blighted corn.

RIS, a king, a prince; Ch. רישה *riſha*, poteſtatem habere; Ar. اريس *eris*, a prince, a chief; Heb. ראש *ros*, princeps, caput.

RISEAN, a writer, an hiſtorian; *rois-ſceal*, a decree, verdict, from *ſceal*, a ſtory, narration; Ar. رسم *reſem*, to write. See *Reiſm*.

ROILE, ſacred; *Roilig na Righ*, the King's place of devotion, a place ſo called in Connaught, where many Iriſh princes are buried. The Prieſts of Budda were named *Raulis*, as we find from an inſcription lately diſcovered near *Iſlamabad*, communicated to the Aſiatic Society, by Sir J. Shore, viz. On the 14th of Magha 904, Chandri Lah Raja, by the advice of *Bowangari Rauli*, who was director of his devotions, and in conformity to the ſentiments of twenty-eight other *Raulis*, formed the deſign of eſtabliſhing a place of religious worſhip, &c. On a ſilver plate were inſcribed the *Hauca* or mandates of the deity; Ir. *ach*, a law, *Airillach*, a law of the *Roile*.

ROS,

ROS, a head, a headland, a cape; Ch. ראש *ros*, a head, ſo cape from caput. *Ros-Canſio*, Cape-hog in Syria, (Pocock, 195)—hence the *Roſſes*, head lands on the N. W. coaſt of Ireland.

RU, RU'N, RUS, the face, countenance, cheek; Ar. رو *ru*, *rui*; Ch. מראה *merah*, viſus. *Rou*, mot Pehlvi & Parſi qui ſignifie, vultus, facies. (De Sacy).

RUAD, a governor; *Diarmut ruad ro ſios*, Diarmut the moſt wiſe governor; this is the *Diarmatu* of the Brahmans, a moſt wiſe and upright judge—they now adore him as the Iriſh or Aire-Coti did—hence *Leaba Diarmut*, the altar of Diarmut, is to be found in all parts of Ireland, and the Brahmins ſhew a large flat ſtone, for his *bed*, as the Iriſh do; Ch. להב *leheb*, a flame, an altar, רדה *redah*, gubernare, dominari. *Ruad*, was certainly the deity preſiding over the waters—whence *Dile-Ruad*, the flood of Noah; *dile*, a flood. In the Chaldee רדה *radah*, nomen angeli pluviis & irrigationi terræ præfecti, (Buxt.).

RUIDHNE, a ſpear; Ar. رديني *rudeni*, a ſpear, ſo named from the wife of a famous ſpear maker, (Richardſon). In Iriſh hiſtory, *Ruidhne* was the wife of *Gabhne Gou*, the famous blackſmith, who was making a ſpear, when he was called on to head a rebellion; the ſtory is detailed both in the Perſian and Iriſh hiſtories, that is in Eaſtern and Weſtern Iran. (See Vindication of Ancient Hiſtory of Ireland). *Ruidhne*, pronounced *Runy*, is ſtill a common name of a woman in Ireland.

RUIS, a way, a road; Ch. רוץ *rous*, rectâ ire; Per. رستا *raſta*, viam notat, روش *rowiſh*, a road.

RU'N, love; *arún*, lovely; *Eilean arun*, lovely Eilin, and with the prefix, *muirnin*, my little darling; Ar. رنو *runu*, love; Ch. עלונא *eluna*, i. e. עלמא *alma*.

RUSHIN, light; Per. روشن *ruſhin*, light.

RUSOG, RUSIN, a candle made of ruſhes (whence the name) dipped in tallow; Ar. روز *rooz*, light, day, روشني *roſhunè*, light; Japoneſe, *raſſacou*, a candle, hence

ROSG, the eye, the organ of viſion.

S is

S.

S A B

S is a ſervile prefixed like ש S in Hebrew and Chaldee, and, when prefixed to nouns feminine, it takes the ſervile T along with it, but S is not ſounded, which is no more than the permutation of the Chaldee ש in ת.—*Ceo-Sceo*, and Ch. כה *Coh.*—*Dhair*, *Taire*, wood, *Saoire*, a carpenter; Ch. יער *yar*, (Pun. *yar*, Auguſtino) ſylva, lignum.—*Saile*, the ſea; *Cinn-tſaile*, the headland of the ſea, *Kinſale* in Engliſh, pronounced *Cinn-Taile*, in Iriſh; Ch. *tallath*, the ſea, whence the Roman god of the ſea, *Thallaſius*.

S before E and I, pronounces Sh, as *ſeara* or *ſheara*, a plough.

The Ch of the Perſians is often rendered S by the Hebrew and the Iriſh; *Acher*, God, is written *Aaſar* in Iriſh, in Sanſcrit *Eeſhwar*.—*Ardeſhir*, nos dicimus *Aſſuerus*, quia ubi antiquitus litera Ch ſcribebatur, nos S ſcribimus, unde pro *Chuchon* civitate illius, in Scripturis ſacris *Suſan* reponitur, (R. Du Mans Deſcrip. Perſiæ).

SAB, a diviſion, uſually joined with *rann*, of the ſame meaning; *Sabhrann*, *Sabhronna Eirin ar dho*, he divided Ireland into two parts; Ar. شعوب *Shawb*, dividuus—hence the River Severn, a boundary river.

SAB, death; Ar. شعوب *Shawb*, mors, quaſi dividens; Sanſcrit, *Sieb*, the deſtroyer, ſometimes written *Seeva*, hence

SABAD, a ſquabble, an uproar; Arab. يوم اشب *yom aſhab*, dies, cœde, ſanguine miſcens; Ch. זבה *zabah*, mactavit, occidit.

S A I

SABAIL, a dwelling; *Sabail Patruic*, the abode of Patrick; Ch. זבל *zebul*, a dwelling.

SABAIL, a barn, a granary; Ch. אבול *abul*, horreum, granarium, S ſervile; Ar. سابل *ſabel*, a baſket, it probably ſignifies a granary.

SABHA, SABHAS, evergreen; Ar. سبز *ſabz*, hence

SABHAS, ſorrel.

SACHAM, to attack; Ar. سحق *ſahuk*, *ſahuk kirdun*, to attack, to batter.

SAD, GHAID, a forefather. See *Arc*; Ar. جد *jedd*.

SAFAIRE, SEAFAIRE, a ſtroller, one who has no ſettled home, a wayfaring man. *Ni tholl leo ſafaire, fearuibh na tuaith*—they hate ſtrollers and clowns; Ar. سافر *ſafr*, iter fecit, tranſiit, navigavit; Phœn. ספר *ſephar*, whence הספר *Heſapher*, a name they gave to Spain—whence *Heſperia*, Spain, Italy, &c. the Caſſiterides, &c. and hence the ſtory of *Heſperus* the *exile*, ſon of Japetus, brother of Atlas, who, being an *exile*, came into Italy, ſettled there, and called it *Heſperia* after his own name; Ar. صعفر *ſafara*, in fugam egit, diſgregati & diſperſi—*Sufr*, travel, (Rich.).

SAIBHIR, rich, abounding in gold; Ch. זהב *zahab*, gold.

SAID, a cubit; Ar. ساعد *ſaed*.

SAIGH, a javelin, a miſſive weapon, whence *ſaighdeoir*, a ſoldier; *ſaideoir*, the ſame; Ch. זנא

זנא *zaga*, jacere; Ch. שדא *ſhada*, projicere, ejicere.

SAL, a year; Ar. سال *ſal*.

SALTAIREAC, a chronicle. See *Taireac*.

SAORA, free; *la ſaora*, free from labour, a holyday; Ch. לאה *lah*, labor, שריא *ſaria*, liberum.

SCAR, SGAR, a record; *gaſgair*, and with *dae*, a perſon, *dae-gaſgair*, a chronicler, a perſon that records; Ch. גזכר *giſcar*, Quæſtor, à זכר *zacar*, recordari.

SCAR, SCARAS, merchandize, traffic.

SCARRAIH, baggage, wares, goods.—We find many *Scaras* or SKERRIES, on the eaſtern ſide of this iſland, where the Britons frequented for trafficking. In the county of Wexford is a ſmall harbour called THE SCAR, here Strongbow landed; a little higher up the river, that forms the harbour of Wexford, is SCARA-WELSH. Twelve miles N. of Dublin is SKERRIES, a harbour much frequented by ſmall craft. There is another port ſo named in the county of Antrim, all from the Phœnician סחרא SCHARA, *emporium*, *negotiatio*, Eſ. 23. 3. *Sidon* vocatur סחר גוים *Schar goim*, i. e. *negotiatio gentium*, (Boch.); Ch. סחרן *Sacharan*, mercaturam exercere, (Buxt.) hence Σχαρος, portus, (Heſych.).

SCOR, a rock; Phœn. צחור *Schur*; Ar. صخير *Sukhir*, hence the rocky iſland *Scyrus*, according to Heſychius, quia petricoſa eſt inſula, (Boch.).

SEAN, refuſed, denied; *ſeandala*, an exiled tribe. See *Dal*. On the coaſt of Coromandel there is a race of unhappy men called Chandalas, they are outcaſts from their original order, (Robertſon's America, p. 325).

SEANGHILLE, a bachelor; Ar. عزهون *azhun*, a worthleſs man—or זנו *zanu*, fornicatio. See *Giotta*.

SEANMA, muſical; *luchd ſeanma*, muſicians; Ar. صنج *Senj*, an Arabian cymbal; Per. صنج *Sanaj*, pſalterium, ſambuca, triquetri inſtrumenti genus, (Caſt.).

SEARA, SEARAG, a bottle; Ar. زراح *zera*, a bottle, made of the leg ſkin of an animal, in which they keep wine. We ſee theſe on the gems of the Greeks and Romans, repreſenting Bacchanals.

SEARB, bitter, ſour, rough and acid, alum; *ſearbh-ubhal*, coloquintida, *i. e.* the bitter rough and ſour apple—it is a ſpecies of melon from Crete and Aleppo, called bitter apple in the ſhops; Ph. צריפה *ſeripha*, alumen, (Boch.) Ar. ذرب *dſarb*, acutus, شاب *ſhaub*, alum.

SEARCAL, fleſh, meat, delicate meat; Ar. شراخي *ſharakhé*, meat, fleſh, roaſt meat, fleſh meat without fat, (Rich.); Ch. שרא *ſhara*, caro, convivium. See *Seir*.

SEARRA, SHARA, a plough; *ſé-ſharrach*, a plough with *(ſé)* ſix horſes, (Shaw); Per. شيار *ſhiyar*, a plough, a furrow; *ſhiyariden*, to plough; Ir. *ſearra-deanoo*, hence the French *charrue*. There is a curious deſcription of a plough in the Magazin Encyclopedique, 3 année, T. 3. p. 159. by Citizen C. Coquebert. "This plough has two ſocks, "and is uſed, ſays he, in Pruſſia, Livonia, Eſ- "thonia, and in Finland. In Finland it is "named

" named *ſhara*, in Pruſſia *ſtagoutt*.—It appears, " ſays this author, to come originally from the " interior of Northern Aſia, from which we " believe the people of Europe came, who " make uſe of this plough—one of the ſame " conſtruction may be ſeen among the models " of the implements of huſbandry, that came " from China." Monſ. Coquebert might as well have ſaid, that the Chineſe and the Iriſh were deſcended of the ſame nation, becauſe *long* ſignifies a ſhip in both languages. The word *ſearra*, ſignifies cutting; *ſearram*, to reap; *ſearr*, a ſcythe, a ſickle, from the Ch. שרא *ſhera*, *ſcindere*, to cut, whence the Saxon *ſhare*, plough-ſhare, that part of the plough, that cuts and divides the ground, (Johnſon). The root is in the Chaldee, whence the Arabic شرز *ſherz*, cutting, شرت *ſhert*, ſharp (as a ſword) شرحه *ſherhe*, a cut, a ſlice; *Sherè ſherè*, bit by bit, piece by piece. The art of cultivating the ground began in the Eaſt, probably with the Chaldæans, in whoſe language we find פלח *palach*, to labour; *poulàch* or *phouſah*, a ploughman; in Arabic فلاح *fulah*, whence the Iriſh *pleahag*, a ſpade, the implement for turning up the earth—and hence the S. G. *plog*; A. S. *plog*; Germ. *pflug*; Pal. *plug*; Bohem. *pluh*, and the Engliſh *plough*. All theſe words were introduced to the northern regions by the *Aire-Coti*, the ancient inhabitants of theſe iſlands, who preſerve the old word *treab*, for a plough at this day, whence *treab-talamh*, a plougher of the ground, from whence the Romans formed *Triptolemus*, who was ſent by *Ceres* throughout the world to ſhew mankind the uſe of corn—and *Ceres* probably derives her name from *Searrach*, a plough, a reaper.

SEBT, SIBTE, a rod of authority.

SEBTI, SEPT, a tribe, a clan, an Iriſh word, I believe, ſays Johnſon; שבט *ſabat*, a ſtaff or ſtick, whether ſuch as magiſtrates carried in their hands, or common ones, Gen. 39. 10. the (שבט) ſceptre ſhall not depart from Judah till *Shiloh* come, *v.* 16. as one of (שבטי *ſabti*) the tribes of Iſrael; each tribe had a ſtaff, or was a body corporate, with a ſupreme magiſtrate over them, who was the firſt born of the tribe, (Bates). Each noble had his antiquary, who enrolled the deeds of the *Sept* or family, (Mac Curtin's Hiſt. of Ireland)—Ch. שבט *Sebet*, ſceptrum, regia autoritas. Tribus, שבט יהודה *Sebat Jehuda*, Tribus Judæ; Syr. *Sebaka*, ſceptrum, virga, ramus, tribus, cœtus.

SEIR, a meal, a feaſt; *banſir*, a wedding feaſt; *la ſaora*, a feſtival day; Ch. שרו *ſaru*, convivium; Ægypt. *ſaire*, feſtivitas, gaudium; Ar. عذر *azer*, a feaſt, a convivial meeting; *yzar*, a ſolemn entertainment—hence the perſon appointed to divide a ſacrifice, or a meat carver, was named *bolſeire* in Iriſh, *i. e.* בעל שרו in Ch. dominus convivii.

SEUD, SEOD, a jewel; *pl. Seoid*. On the banks of the Nile is a place called سعيد *Saied*, where are mines of emeralds and precious ſtones, (Ebn. Haukal, Geogr.); Ar. سهدانه *ſhudaneh*, a large royal pearl, بسد *buſud*, a ſmall pearl.

SGE'UL, a ſtory, narrative, fable, news; Ch. סיגל *ſigel*, collegit ſubſtantiam, סיגל-ריון *ſigal riun*, vox ficta riſus cauſa, שכל *ſecal*, intelligentiam habere.

SID,

SID, veniſon; *ſidne*, *ſitne*, of veniſon; *geibhior ſitne*, a hunter, a taker of deer, &c. Ch. ציד *zid*, venatio, גבור ציד *gibbor ſaid*, potens venatione, Nimrod.

SIOPOURNACH, Nimrod, the ſixth ſon of Cuſh, viz. *Fidel*, *Peleſt*, *Ephicc*, *Uccat*, *Sadhal*, *Siopournach*, (Hiſt. of Ireland, at Cuſh). In the Pehlvi or ancient Perſian پیرانه *peraneh*, a hunter; the augmentative particle *ſio*, or, *ſo*, is the Ch. זו *zu*; Ar. ذو *zu*, particula augmentativa. Filii Cuſh ſex, Seba, Chavila, Sabta, Rhegma, Sabteca, Nimrod.

SIOL, ſeed, iſſue, race, offspring; Ch. שיהלא *ſhibela*, conceptio, שליחות *ſhilihout*, propagines.

SITERNE, SIDERNE, a harp, the *Sid* of Iran, שדה *Sidda*, ſymphonia. Ex Ponto naſcitur *Sidon*, quæ propter canoræ vocis præſtantiam hymnum odes prima reperit (Sanchoniatho). An illa *Sidonem* condidit? nihil tale memorat Sanchoniathon. Et *Sidonis* originem aliò refert Moſes, Gen. 10. 15.—itaque conjicio *Sidonem* hoc loco aliter ſcribi, nempe per ש, non per ע, & illud muſicæ genus, cujus *Sidon* inventrix, Hebraicè dici שדה *Sidda* & *Siddoth*, Eccl. 2. 8. (Boch.). See *Fonn*.

SIUBHLAM, to walk, from *Siubhal*, a road, a track; *Siubhal na greine*, the Zodiac, *i. e.* the path of the ſun; Ch. שבל *ſibal*, via, ſemita; Ar. سبيل *ſubeel*, Ar. زوال *zual*, amovit è loco.

SMARAG, a diamond, an emerald; Ch. שמיר *ſamir*, adamas, petra duriſſima, lapis, qui duritie ſua adamanti ſimilis eſt, ut ſilex.

STAIR, a writing, a hiſtory; *Stair-teorac*, or *taireac*, a chronicle; *Sal-taireac*, an ephemeris, a chronicle, from *ſal*, a year; Ch. שטר *ſtar*; Ar. سطر *ſatar*, ſcripſit, delineavit, linea & ordo, ſerieſque arborum, indè, مسطور *muſtoor*, et تسطير *teſtir*, conſcribens, ſcriba; سال *ſal*, a year, تاريخ *tarik*, a hiſtory, chronicle, calendar, epoch.

T.

T

T is a ſervile, prefixed, and ſometimes poſtfixed, as in Chaldee; when poſtfixed, it is generally commuted with D or Dh, with an hiatus not ſounded.

ת (T) ſervile, quandoque ſpeciem habet radicalis, (Bochart); the ſame in Iriſh, as *uiſe*, *tuiſe*, rhyme; *ucht*, *tucht*, time. ت T in Arabic is alſo ſervile, as from شعر *ſhar*, hair; *teſhar*, becoming hairy; شيخ *ſheikh*, an old man; *teiſheikh*, growing old.

T

Iriſh, *beirim*, to give; *tabhair*, a gift; Ch. ברע *bera*, תברע *tabara*, donum; Ir. *tairbet*, a rhomboides, from *airbett*, four; Ar. اربعة *arbet*, four; Ir. *ab*, water; *tabh*, the ocean; *bal*, a ſting, *tabhal*.

Th is a ſtrong aſpiration at the beginning or in the middle of words, it is mute when final.

There are certain ſounds, ſays Richardſon, to which we find ſome nations have an invincible

cible antipathy. The French, the Italians, and other foreigners, can hardly ever be taught to articulate the Engliſh *th*. The Perſians, if poſſible, entertain even a greater averſion to a ſound ſomewhat ſimilar, and have accordingly, in every word adopted from the Arabic, changed it uniformly to S. But in Anquetil's Zend, the words, in which it occurs, are uncommonly numerous; and in his alphabet we have a character, which, to leave no doubt of the ſound he means to give it, he illuſtrates by placing it on a line with the Arabic ث *th* or *t'h*. The Farſi and Pehlvi dialects, he ſays, at the ſame time, were ſiſter deſcendants from the Zend, and had come off the parent ſtock, previous to the era of Zoroaſter; in that idea they muſt have all been ſpoken in Perſia at the ſame period, but neither in the Pehlvi, the Farſi, or the more modern Perſian, is there a character to be found in the moſt diſtant degree expreſſive of this ſound, (Diſſertation).

In the Iriſh, *th* is often placed between ſyllables, and not pronounced. O'Brien ſays, it was introduced in the ſixth century; but he is miſtaken, it was a rádical letter, and was the ſame with the ancient Farſi.—De Sacy, in his Memoir ſur l'ancienne langue Perſane, has explained this matter—il arrive aſſez ordinairement, que le *th* de la langue Zende ſe change, dans le Pehlvi & le Parſi, en une aſpiration: ainſi de *tchethro*, mot Zend, qui ſignifie quatre (Ir. *cheathra*) vient le Perſan *tchedar*—de *pothré* fils, *pouter* et *pour*—the ſame in Iriſh, *dearbh-phiuthar*, a ſiſter, is pronounced *phiuhr*.

TAB, a follower; *tabh-al*, the follower of a horſe, a horſe-fly; *taibhre*, an apparition, a viſion; *taibhſidh*, the following ſidh or genius, ſuppoſed to attend the old Iriſh families; Ar. تابع *taba*, a follower, ريو *reou*, a phantom, تايف *taef*, the ſame. See *Sidh*, Pr. p. xlix. ييع *tabi*, a familiar ſpirit, that attends a man wherever he goes, (Rich.).

TABHAIRN, the ocean, with T ſervile, from Ar. بحر *behron*, the ſea.

TAIDIM, TUDAM, to collect; *taidhn*, i. e. *taid-an*, a collection of water, a mill pond; *tudan*, a cock of hay; Ar. تودة *tudah*, a heap, from Ægypt. *thaud*, congregare.

TAIM, death; *taim-fhion*, dead wine; *taimhleachd*, a burying carn; Ch. תאים *taim*, the chambers of the dead (Halloway) תמם *tamm*, abſolvit, deſtructus fuit, תימי *taimi*, conſumpti; Ar. تهوت *tumet*, death, calamity.

TAIRBH, fruitful; *tairbheach*, the ſame; Ch. רבה *rabha*, creſcere, germinare, provenire, תרבה *tarbha*, auget, germinat; Ir. *tairbh-fheachd*, the thigh, the emblem of generation. See *Arc.* Ch. פחד *phechad*, femur, pudendum.

TAIREAC, a hiſtory; *ſaltaireac*, a chronicle. See *Sal*, a year; Ar. سال *ſal*, a year, تاريخ *tareek*, hiſtory, chronicle, calendar, era, epoch—hence the Saltair of Caſhel, &c. &c. which is erroneouſly written *Pſalter*, by Mac Curtin and other ignorant tranſlators.

TAISE, ghoſts, followers, like the *Taibhſidh*; Ar. تشييع *teſhyia*, following—to ranſack in the *taas* of bodies dead, (Chaucer).

TAISE, a charm, a relick; *taiſe na naomh*, the relicks of ſaints; Ar. تعويذ *tawiz*, charms, amulets.

TAISE, moiſture; *Taiſrè*, the watery moon or month. See *Rè*; Ch. תשרי *Tiſri*, September.

tember.—Quis eſt menſis iſte, in quo terra producit gramina & arbores plenas fructibus? iſte eſt menſis *Tiſri*, nam iſtud tempus eſt tempus *pluvioſum;* Ar. تعس *taas*, fluid; *teſhſh*, rain.

TAMH, the ocean; Ar. طم *temm;* Ch. תהום *tehim.*

TAMHAR, a tower; the great tower of Tamhra, now Tara, is much celebrated in Iriſh hiſtory, a ſtump of it ſtill exiſts; Ar. تامور *tamur*, a ſteeple, a tower.

TALL, TAR, TAIRIS, are ſynonimous, ſignifying beyond, diſtant; *ar a thall*, far off, far beyond, meton. *migration*, hence

Tealg, to eject, to caſt out; Ch. טלק *talak.*

Tarradh, a ferry boat.

Taraiseach, from beyond the mountains.

Tartaise, a diſtant habitation.

Tairlearach, tranſmarine.

Taralpach, tranſalpine.

Turrus, a pilgrimage, a journey.

Tardala, migrating tribes. See *Dal*, a tribe of people, together with the religion belonging to ſuch tribe; Ar. طال *tal*, far off, طروح *terah*, a diſtant place, طرح *terh*, ejection, طراحي *turahy*, far diſtant (journey,) طرد *tered*, baniſhment. When our *Aire-Coti* ſettled in *Cotineuſa* (the iſland of the Coti) or *Gades*, ſome croſſed over to the continent of Spain, and were called *Tar-dala*, *migrating tribes;* and when at Tyre or in that vicinity, in their traffic to and fro, ſpeaking of *Spain*, they would naturally ſay, they came from *Tartaise*, *the far diſtant habitation*, or *home*—and hence the *Turduli* and *Tarteſſi* of Spain.

Hiſpaniam *POENI* nonniſi recenti memoria invaſerant. At longè vetuſtior fuit *PHOENICUM* migratio è *Tyro* in Hiſpaniam: qui *Hercule* duce, non ſolum *TARTESSUM*, et *ERYTHIAM*, et *GADES* inſulas, ſed et in *CONTINENTE* occuparunt loca freto vicina, et prope Calpen *Carteiam* ædificarunt, ut ſuo loco docebo. Hos propriè dici *TURDULOS* ex Strabone colligo, qui *TARTESSIDEM* inſulam inter duo *BAETIS* oſtia à *TURDULIS* habitari dicit. *Turduli* Phœniciè טלטלים *Tultulim* à migratione dicti ſunt. *Syris* enim *tiltul* eſt migratio, vel populi deportatio in oras longè diſſitas. Merito igitur hoc nomen tributum *Phœnicibus*, quos in ultima terrarum deportaverat *Hercules*. Pro *Tultulis* primo *Turtuli*, deinde *Turduli* dicti ſunt et *Turditani*. Hinc eſt quod *Turditaniam* Artemidorus apud Stephanum *Turtytaniam* vocat, et *Turtulos* incolas vel *Turtutanos*, pro *Turdulis* et *Turditanis*, (Bochart, Geo. S. p. 600.). In Iriſh, *Turditan*, ſignifies the country of the migrators.

TE, TEAD, a rope, cord, chord, a wire of a harp, and ſometimes put for the harp. (O'Brien).

TEADAI, a harper.

Teud and *Cionthar*, are the names of very ancient ſtringed inſtruments, afterwards improved by the SACÆ, whence CLAIR-SEAC, a harp, is ſo named at this day.

The *Cionthar* or *Kinthar*, appears to have been invented by the Babylonians; Ch. קנתרוס *Kentharos*, cithara, (Buxt.); Ar. كنارت *Kanarut*, a harp.

The *Tè* or *Tèad* ſeems to have been of Tartar origin, from the Chineſe *Thè*, a ſtringed

inſtrument of great antiquity.—" Les Chinois " conſervent encore, depuis 4737 ans, l'uſage " des cordes de ſoie torſe ſur le KIN et le " THE', inventè par *Fou-Hy*, qui le premier " civiliſa le peuple *Chinois;* Du temps même de *Fou-Hy*, dit le ſavant *Ly-Koang-Ty*, les Chinois fabriquêrent un inſtrument, (c'etoit le KIN) qui ne conſiſtoit qu'en une foible planche de *touang-mon*, c'eſt-à-dire de bois de mûrier ſec et léger. Sur cette planche ils avoient tendu pluſieurs cordes compoſées de fils de ſoie, qu'on avoit joints en les tordant entre les doigts. Dans la ſuite cet inſtrument ſe perfectionna par les ſoins du ſage qui en 'etoit l'inventeur.

" Bientôt aprés, on vit naître un nouvel inſtrument (c'etoit le TH'E) a peu près de la forme du KIN, mais d'un calibre beaucoup plus grand, et contenant un nombre conſiderable de cordes. Ces cordes, quoique filées avec plus d'art que les premières, ètoient bien loin encore de la perfection. Ce ne fut qu'au ſiècle ſuivant, vers la fin du règne du grand *Hoang-Ty*, 2600 ans avant l'ere Chretienne, que le fabrication des cordes de ſoie devint plus exacte, par un procédé qu'imagina *Kouei*, le plus ſavant muſicien, qu'ait poſſedé la Chine.

Le KIN fut toujours garni de ſept cordes, le THE' en eut cinquante depuis *Fou-Hy* juſqu'a *Hoang-Ty*, et depuis *Hoang-Ty* juſq'au preſent il n'en a eu que vingt-cinq. (Pere Amyot). The Harp of Brien Boromh, now in the Muſeum of Trinity College, had twenty-eight ſtrings.

TEATHLOIN, a harp; *taithlein*, the ſame; *Taith-loin*, the muſic of Tath or Thoth, a deity well known to the ancient Iriſh. *Dia Tait an foghmhar*, Tait's day in harveſt. Taut or Thoth, was the Anubis of the Egyptians, and for the brilliance of his genius and diſcoveries, their gratitude aſſigned him, when dead, a ſtation in Sirius, the brighteſt of the conſtellations. He was one of the eight greater gods, and the *harp*, which he invented, is the teſtudo of the celeſtial ſphere; we ſhall hereafter diſcover that he was the elder Bhúd of India, (Maurice Antiq. Ind. V. iv. p. 169.). Both theſe deities were known to the ancient Iriſh. *Taut*, as Mercury, was the meſſenger of the gods—hence the Iriſh *Taith-leabhar* or *Taith-loir*, an ambaſſador, to ſpeak like *Taut*.

TOBAR, a well, water, &c. Hindooſt. *bar*, water; *bior*, a ſpring.

TRI, TRIA, ſettlement, habitation; *Tri*, ſiège en Tartare du Thibet; Hindooſtanee, *t,hoar*, place, ſettlement.

TUAM, TOOM, a village, a dyke, rampart, moat, fort; Ch. טום *toum*, fortificare, obſtruere, claudere, occludere—hence Ir. *tombra*, a protection; Egypt. *tomi*, a village; Ir. *tuaman*, *tooman*, a diſtrict of villages. " In Cobal, in " the Soubah of Caſhmere, in Samarcand and " in Bokhara, a pergunnah, which is compoſed " of villages and hamlets, is called *tooman*, as *Toman Bekram*, *Tooman Neyknehar*, &c.—(Ayeen Akbery, V. 2. p. 165.).

U, A, O, are

U.

U, O, A, are commutable—Cholem Chaldæis O vel U breve reſolvitur, cujus index ſolet eſſe litera vau, *i. e.* U.

ו Vau, copulativum quandoque eſt idem quod *cum*, ſæpe etiam ſumitur pro disjunctiva *aut;* eſt etiam copulativa ordinativa, idem valens quod *poſtquam.*

و Arab. and, as, with, like; hence *ſ* ſtands in Iriſh for *agus*, and.

UA, the eldeſt ſon, the elder branch of a family, now written O, as *ua Concobhar*, ſon of great Con, now written O'Connor; Ar. ωα, μοιζων, major natus, (Georg. Cedrenus); hence the Gr. υιος, Acc. *uiea*, a ſon.

UAC, high, ſupreme, exalted; *uacdar*, one who is in authority; *uacdaran na ſagairt*, the high prieſt; *uac-tar*, the cream of milk, becauſe floating on the top—hence the motto of the O'Brien family, viz. *Lamh laidir an uacdar*, the ſtrongeſt hand uppermoſt; *uacdaranachd*, ſovereignty, preſidency, ſupremacy; Ch. יך *uc*, Canaanitice & Phœnicie, princeps, (D. de Pomis). See *Oc. Hyc* enim linguâ ſacrâ regem ſignificat, (Heſych.).—Ar. وقاه *wukab*, the head man (of the church;) Ar. وقار اهل *abl wekar;* Per. با وقار *ba wekar*, having great authority, majeſtic. This Iriſh word *uac*, compounded with *ois*, and with the ſervile S *ſois*, ſignifying ſheep, or *Uac*, Lord, *os* over, *ois*, ſheep, i. e. *Uacoſois* evidently formed, the *Ukſos*, or Royal Shepherds, mentioned by Manetho, to have over-run Egypt, agreeable to the ancient

hiſtory of Ireland. "Manetho ſays, that in "the reign of Timaiis, the Deity blaſted us "with anger, and ſuddenly an obſcure race of "men invaded us from the Eaſt, who confiding in their courage, fixed themſelves in our "country, and ſeiſed it baſely without the riſk "of a battle. Theſe people were called "Ykſos, or *Ukſos*, that is ſhepherd kings, for "*yk* or *uk* ſignifies a king in the ſacred lan"guage, and *ſos* a ſhepherd, in our vernacular "tongue, and thus is the compound *ukſos* de"rived." (Joſephus contra Apion. l. 1.).—*El-Uc*, according to Mr. Bryant, was the Babylonian name of the Sun, that is God the Sun, in Iriſh *Eile-uac*. See *Eile.*—"We find "the Chaldæan ſhepherds in Euſebius, (ſay "the Critical Reviewers, January 1802, p. "21.) entitled Υκκουσος, *Ukkouſos*, perhaps *Uk*"*Chuſus*, a word of nearly ſimilar letters, and "obviouſly from the ſame origin as υκσος *Ukſos*, "and to which he attaches the idea of royalty, "a circumſtance that will obviouſly tend to "corroborate the opinion of Mr. Allwood, "author of the Literary Antiquities of Greece; "that although they are not expreſſed by "name, Manetho, in his account of the con"querors of Egypt, referred to the *Cuſhite* "ſhepherds, who were certainly *Uk-Chuſæi*, "royal ſhepherds, and of the ſame country. "To the ſame radical, Mr. Bryant very inge"niouſly attributes the Latin LUX, light. "The Sun, ſays he, was denominated by the "Babylonians EL-UC, God the Sun, the di"vine Sun, which the Greeks changed to

"λυκος

" λυκος LUKOS, whence the Latin LUX.
" Had theſe gentlemen purſued the etymology
" into the Arabic and Perſian languages, we
" think, they would have found this common
" element exemplified more deciſively ſtill. In
" the Arabic, the ſky is denominated FELUK,
" i. e. *Ph'-el-uk*, the breath or effluence of
" the radiant God, or God the Sun, and in
" the plural, for the ſkies it changes to افلاك
" *efluk*, preciſely ſimilar to the Latin *effluxus*."

We dare not criticize on *Critical Reviewers*, but we beg leave to refer them to the Iriſh words OC, FLACHAMHNA, and LEOS, (the laſt a monoſyllable).

UAIM, harmony, notes on the harp; Ch. חמה *hama*, ſonare ſicut *Cithara*; Ar. هم *hum*, & *humwar*, harmonious.

UAL, noble, illuſtrious; *Cead ar ual omra*, head of the noble emirs or chiefs; Ar. اولو *ulu*, lords, maſters, poſſeſſors, اولو الامر *ulu'l'omr*, emperors, generals.

UASAL, noble, well born, a gentleman; Ar. اثول *afool*, noble; the ſame letters pointed read, *uſul*, ſpringing from a noble ſtock; *iſal*, enobled; Hindooſtanee, *uſl*, root, origin; *uſeel*, genuine, noble—hence the Iriſh *duine-uaſal*, Sir; *bean-uaſal*, Madam.

UCHT, TUCHT, time; Ar. وقت *ukt*, *wukt*.

UGAN, honorable; *Ugan-mor*, a famous chieftain in Iriſh hiſtory; Ar. هجان *hugian*, honorabilis, et Chaldaicè præfixo מ, מהוגן *mehugan*, pro viro nobili paſſim occurrit, (Bochart).

UGHA, a ſyllable; Ar. هجا *huja*. See *Tarugha*.

UGH, UIGE, EAGH, OGH, learning, ſtudy, all various readings of הגה *haga*, meditari, eloqui—hence Ir. *ugh-dar*, an author; Per. اگاهي *aghai*, knowledge, care, attention; Ir. *ugaire*, a preceptor, and with the prefixed particle of inference F, *forugaire*, the ſame. In the language of the Seiks, a ſect of Brahmins in Patna, *guru* is a preceptor.

UIM, UIME, the earth; Sanſcrit *uma*, a name of the earth, conſidered as the *magna mater*, and perhaps from it is derived the Latin word *humus*, (Wilford, Caucaſus A. Reſ. V. 7. p. 515.); Ar. زمي *zumé*. See *Am*.

UISE, TUISE, rhyme; *dean-tuiſe*, a maker of rhyme; *lucht deantuiſe*, rhymers; Ar. اسجوعت *usjuwat*, سجع *ſuja*, rhyme, Hindooſtane, *took*.

UR, fire; *urcuil*, a ſalamander. Chaldæi quidem dicebant ignem etiam ور *ur*, at Syri Aramæi non niſi نورا *nuro*, (Bayer Oſrhoænæ), & quemadmodum in *Ure* Chaldæorum ignis atque lucis præcipuus cultus fuit, ita in *Ure* Meſopotamiæ, *Solis*, in quo ut Chaldæi & Syri judicarunt, lucis, & ignis rerumque omnium origo, & divinitatis quaſi apex (ibid. p. 5.) —this opinion ariſes from

UR, firſt cauſe, beginning, freſh, new.

US, righteous, juſt, powerful—it is applied to the Divinity; *Armus*, God; Ar. عز *azz*, excellent, precious, incomparable, glorious, powerful, glory, dignity, grandeur, honor; *uſad*, *uaſad*, the ſame—hence ايزد *Ized*, God, a good genius, forms *Ormuz*, and *Ormuzd*, the name of God in the Zend. See Pr. p. xxxvii.

Theſe

Theſe examples are ſufficient to ſhew the importance of the Iriſh Language, at the ſame time they are ſtrong proofs of the Oriental origin of the firſt inhabitants of the Weſtern Iſlands.

The publication of the complete Dictionary is ſubmitted to the judgment of the lettered public. If due encouragement is announced, the printer is ready to undertake the work, for which he has hazarded a conſiderable ſum, in the purchaſe of Oriental Types.

نوشته من ندانم تا که خواند
اکرمیرم به بیشک این بماند
نوشته بماند بخط سیاه
نویسنده کردد بخاک تباه

" This which I have written, I know not who ſhall read.
" Though I ſhould die, without doubt this will remain.
" The black characters of the writing will endure,
" When he that wrote them ſhall have moulder'd into clay."

(Hirbed Hormuzyar.)

ERRATA.

INTRODUCTION.

Page 27, *line* 2, for *bal* read *bad.*

DICTIONARY.

Page 16, *col.* 1, *line* 16, for *leaning* read *learning.*
19, — 2, — 3 from the bottom, for *choote* read *bhoote.*
19, — 2, — 10 from the bottom, for *mouth* read *month.*
50, — 2, — 19, for نحم read لحم *luhm.*
51, — 1, — 23, for *hohſuth* read *lohſuth.*
65, — 2, — 27, for راثي read راتي *rati.*
66, — 1, — 7 from bottom, for عول read غول *ghul.*
71, — 2, — 5 from bottom, for *ſting* read *ſling.*